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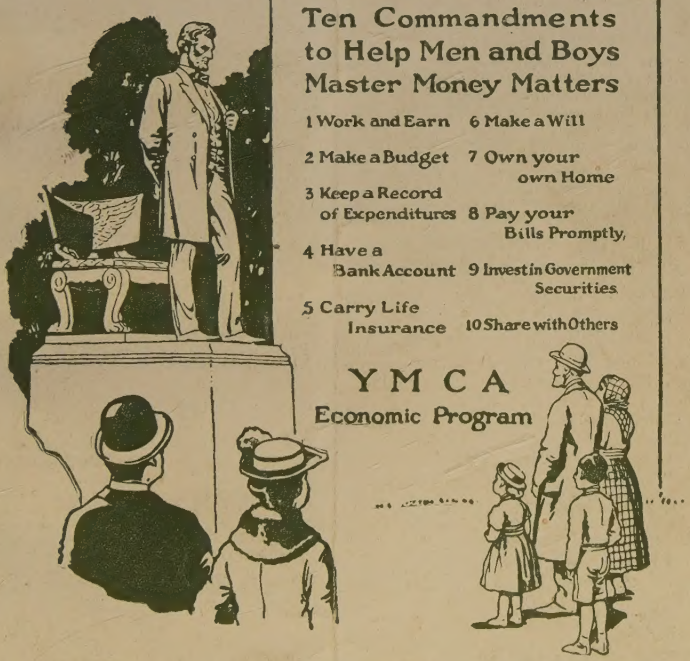
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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Philadelphia - - Pennsylvania

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For Emblems, see page 36.

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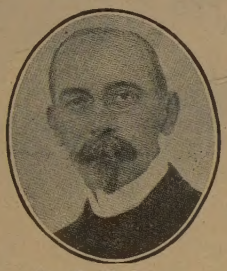


Dr. F. H. Knubel

NEW YEAR GREETINGS

FROM THE

UNITED LUTHERAN CHURCH IN AMERICA

Knowing the glorious and influential history of the Luther League of America, the United Lutheran Church in America is happy to acknowledge it as the official organization for our young people. Whatever may be the title of young people's societies in our congregations, the United Lutheran Church asks them to be affiliated with the Luther League. Through the League it now appeals once more to the young people for an unqualified loyalty to the Church.

This appeal for loyalty is an appeal to understand our Church. She knows that the better she is understood the truer will be the joy of her young people in her. Old with the centuries, her truth is ever new and her youth is renewed in her young people's intelligent participation. The scene at the Diet of Worms (the 400th anniversary of which comes in the spring of 1921) is that of a young man who had been thinking of the Church with his Lord. Amid the prevailing unwillingness of present day youth to do serious thinking, the Church appeals to her youth to think.

Loyalty means service. The Church asks definite, worthwhile service from the Luther League. The United Lutheran Church is conscious that God has given her a life with a mission. She calls for the glad surrender of young people's lives to that mission in the name of God.

Loyalty to the Church calls for the loyalty of the young people in their congregations. The Church is strong only in the Christian strength of her congregations. Not great conventions, but great congregations (great also in their thoughtful, serving young people) are the first things needful.

In hearing this appeal, however, the young people and their individual societies are asked to realize that it is the Church which makes the appeal. It is the great organization of Christians which calls upon them. They are asked to recognize that they are parts of a whole, and that every advance of one part is an advance of the whole. A great, compact struggle is going on in the world. Every victory of the individual is not his victory alone, but enters into the victory of the Church as a whole. Every triumph of one Christian is Christ's triumph, a true part of the full glory which is His joy.—F. H. Knubel.

Tom Young's New Year's Eve

(A Story for Intermediates)

BY REV. C. P. HARRY.

THE greatest experience Tom Young ever had came on New Year's Eve. It was a cold snowy night and Tom was paying up for a skating experience of Christmas week which left him with a heavy cold. He could not go out with the others to witness the Community New Year's Eve celebration around the municipal Christmas tree. The mayor was to speak, the choir of which Tom was a member was to sing Christmas carols and New Year songs and Tom's pastor was to make a prayer as the New Year came in. They had planned for it for many weeks. But Tom was debarred from it by his cold and the weather.

After the rest of the family had gone, Tom wandered from room to room, unable to compose himself and not satisfied anywhere. He picked up a book and read a little. Then he threw it down again. He examined his new skates for the fortieth time and found them as before—perfect. He looked at the check for ten dollars Uncle Sam had sent him and tried to decide for which one of the many things he wanted he would spend it. Then he glanced at his sister's new sweater and thought of a girl he had hoped to be with at the celebration that night.

"It's bum luck," he said aloud. "Everybody is down on the square and I have to sit here with this cold. I might have known the ice would be thin there by the hole. Any fool would have known that."

When he had finished his tour of the house, including the pantry (where he helped himself liberally to mince pie), for the third time, he happened to see his catechism on the table.

Tom was attending Catechetical class. He expected to be confirmed in the spring. He was regarded as a fine young Christian. He helped in the local Boy Scouts and in the Boys' Luther League. He was chairman of a committee of the Senior League. He had sung in the choir since his voice had become settled again. He was a member of the biggest boys' Bible class in town.

Tom's athletic record was equally fine. In his first year at High School he had made the scrub. In his second year he had played on the varsity in two games. Since then he had been a regular member of the varsity and had almost been elected captain. This was his last year at High. College next fall!

But there were one or two things in Tom's life, carefully concealed from many. He boasted of them among a few friends not approved by parents or others. These serious flaws spoiled his otherwise fine character. Bad habits and sordid tastes, they were.

Tom picked up his catechism.

"What's the dope next week?"

He found the place and read Luther's explanation. Then he read the Scripture verses placed with it, "They which do such things shall not inherit the kingdom of God." He read the Scripture verses over again—"shall not inherit the kingodm of God." Those words blazed themselves into his mind. Could it be that he would not inherit the kingdom? Would he find no place there, though so regular at Church and Sunday School and nearly ready to be confirmed? Surely those things the gang did were not right. He could not think of Jesus when he was with those fellows. Certainly they were not very heavenly! More and more a sense of complete unworthiness and hypocrisy came over him. What good was he any way? How would he ever succeed in life? How could he measure up to what his father expected? How far from Bible standards his life was! He knew he was not the boy he ought to be; or even the boy people thought he was. He sank down on his knees by the big chair in the sitting room. He buried his face in his hands.

"O, God, make me good," he said again and again, his face wet with tears and his body covered with perspiration.

Then the light broke and peace came. Tom knew his prayer was heard. God would make him good. The old past would be broken. The kingdom was his. His catechism had fallen on the floor beside him. It lay open. His eyes fell on the words:

"Jesus Christ is my Lord, who hath redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death and from the power of the devil, not with silver and gold, but with His holy and precious blood and with His innocent sufferings and death; in order that I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead and lives and reigns to all eternity. This is most certainly true."

"It certainly is!" Tom said.

From that day on new life coursed in

(*Continued on page* 17)

The "Luther League Review" and Its Uses

IF the LUTHER LEAGUE REVIEW were an ordinary paper with no special claim on the young people, there would be no real reason for speaking of its uses.

But to begin with it is the one official organ of the Luther League. As such it carries all the messages of the League's officers to our great Luther League army.

Second, it is of great importance to the Luther League for helping in the leadership and conduct of the weekly meetings. Every week leaders turn to this magazine for guidance and suggestions in their work of getting ready for the meeting. More turn to it that they may be able to take intelligent part in the meeting.

For these two reasons, if there were no others, we feel we can speak of its uses. But there are other reasons also.

The trade of Lutheran young people is the business of working together in Christian training and service, and the LUTHER LEAGUE REVIEW is their trade journal. It teaches them the trade, telling of the trade's progress, describing new trade methods, promoting the acquaintance of workers at the trade, and constantly attracting other young people into the trade.

Every Luther Leaguer ought to read the LUTHER LEAGUE REVIEW because it is his paper, made to his order, working for his interests, busy with his affairs, speaking in his behalf, providing him with the means of League efficiency. Every Leaguer who doesn't read it puts needless limits to his own League usefulness.

The League cannot get along without the REVIEW. It might try, but it won't get along. Leaguers could get along without telephones and rural deliveries and bathtubs and high schools and vacations. Yet why should they? When a thing doesn't exist we get along without it. But why should we try to get along without the REVIEW.

The REVIEW does not help all Leaguers equally. Some need it more than others, some read it more than others, some heed it more than others. But no Leaguer, from president to newest member, will say that it has no value for him. It is particularly valuable to the officers and the committee workers.

The REVIEW helps the president to know more about the League than any other member—which is his business. He finds the REVIEW a textbook, a road-map, a League barometer, a combination tool, and a tonic for flagging energies. When he can get all this for seventy-five cents a year—less than a two-cent stamp a week—he must be a very shortsighted president indeed if he doesn't see that in his business it is worth the price.

Its special advantage for the Devotional Committee is that it is a constant reminder that personal religion is the central idea of the League. It promotes Bible study, it fosters the spiritual life of the Leaguer.

The REVIEW can do everything for the devotional meeting if the leader will let it, except what he should do for himself. Its pages are full of suggestions for the devotional part of the meeting, and he will use these not parrot fashion, but intelligently, so that in spite of all his helps, he will be the real leader of the meeting. The Topics and Hints to Leaders as given in its pages are the very centre of League life.

The missionary reason for reading the LUTHER LEAGUE REVIEW is that it spreads missionary information. It helps create an active intelligence in mission study, missionary interest, Christian stewardship, missionary vision. It has never apologized for the missionary enterprise. Through its missionary Topics monthly, and through missionary articles from time to time in its pages, and its efforts to induce Leagues to support the various mission causes, it has led many to come to the decision to make missionary work their life work.

What about socials? Does the REVIEW help the Social Committee? Very much. It has always believed in wholesome and popular recreation for the Church's young people. It aims to get down to definite methods, and practical plans in its page "Hints for Your Social Meeting."

Some may ask, is there anything in the REVIEW for the younger folks, the boys and girls. The answer is, yes. The REVIEW helps to hold the boys and girls through the years when they are sometimes feeling a little too old and sometimes a little too young, the very age when they are hardest to hold and need to be held most steadily, through its Intermediate Topics. In the same way it provides for the needs of the smaller children in its Junior Topics. Through its page, "Methods and Hints for Junior Leaders," and by articles on both Intermediate and Junior phases of the work, the needs of the children are met.

The secretary and treasurer are included in the list of the REVIEW'S beneficiaries. The secretary is the League's information bureau; consequently he himself must always be informed. The treasurer is a much larger official than would be needed

merely to collect dues and pay bills. He's the teacher of Christian stewardship, and all the League's members are his pupils.

There is plenty of inducement held out by the REVIEW to those who are "just members." There are general articles that make good reading. There are articles about the workings of the League that even "just members" will want to know of. The League stands for all-round efficiency, not just for the specializing of the committee members. It aims at an intelligent and informed membership. And the REVIEW is the means thereto. More, the REVIEW is the Leaguer's link with the Church at large.

Last, but not least, the LUTHER LEAGUE REVIEW stands first and always for the sound principles of Lutheran doctrine and for their dissemination, and if for no other reason than for the furtherance of a Lutheran consciousness and loyalty, for a clearer understanding of these principles, should it be read by every Luther Leaguer, whose emblem is the coat of arms of Martin Luther.

The ideal relation of the Luther Leaguer to the LUTHER LEAGUE REVIEW is not commercial, at seventy-five cents for twelve numbers, nor simply so much reading for leisure hours. The Leaguer and the REVIEW should be as inseparable as the engineer and his engine; each is as necessary to the work of the other.

WHY LUTHER LEAGUERS SHOULD TAKE THE "REVIEW."

The President: Because it is a real leader of young life.

The Devotional Committee: Because it fosters personal religion and personal Christian influences.

The Missionary Committee: Because it shows the reality and reasonableness of world evangelism.

The Social Committee: Because it emphasizes the joy of Christian life, and encourages recreation and amusement, as part of the young Christian's program.

The Secretary: Because it records and preserves the best League ideas and describes all noteworthy League events.

The Treasurer: Because it reckons all Christians as stewards, and shows them how to operate their stewardship.

The Junior Superintendent: Because it is a large help in training the boys and girls for the League of tomorrow.

Every League member: Because it is the one paper devoted to Luther League interests, a paper needed in every activity of the society.

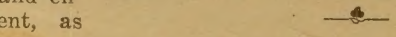
The First Young People's Society in America

THE honor of originating the young people's movement in America and of organizing the first society belongs to a Lutheran, Rev. J. M. Reimensnyder, D. D., pastor now for thirty-four years of one of our largest congregations in Central Pennsylvania. He was then pastor of our Lutheran Church at Lewistown, Pa. After a series of meetings in his Church, which resulted in seventy-five young people uniting with the Church, he felt keenly the need of some bond to hold them together and a means of equipping them for efficiency in Christian work. He then formed a society which he called "The Young People's Religious Society." This met weekly at the parsonage and afterward at the Church. The exercises were divided into three parts: Devotional, Literary and Social. This proved so successful that the editor of the then *Lutheran Observer* invited him to write an article for the Church paper, which he did. He was then invited to Philadelphia, New York and other cities to explain the organization. This was the beginning. That was in 1875. He then organized the "Luther Alliance" of the Susquehanna Conference and Synod. This was the first Synodical society.

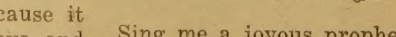
He was one of the framers of the constitution of the Pennsylvania State Luther League. At Harrisburg it was admitted that the "Luther Alliance" was first, but for harmony sake he yielded to the name Luther League.

Dr. Reimensnyder served as chairman of the Extension Committee for the advancement of the organization and was very successful in this work.

He has one of the largest and most active Luther Leagues in his congregation in the state at the present time.



Ring out the old, ring in the new,
Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.



Sing me a joyous prophecy
O swinging bells, of days to be!
Of days when mothers still their weeping
And safe all little ones lie sleeping
The world around. Oh, on his wings,
God grant the year bring happier things!

Why a Luther League

BY REV. PAUL W. KOLLER, D.D.

THIS article is written with the purpose of setting before our Lutheran Churches some good reasons why the Luther League should be the organization of their young people, in preference to any other young people's society. Its spirit is not controversial, believing that a fair statement of what the Luther League stands for and is accomplishing will be a sufficient argument to all loyal and fair-minded members of our Lutheran Church, both young and old.

A leading pastor who has watched with great interest the marked advance of the Lutheran Church during the last twenty-five years, said recently: "A great deal of credit for the phenomenal growth of the English Lutheran Church during the past two decades belongs to the Luther League and the spirit it has awakened." This challenges our attention and interest.

I. THE PURPOSES OF ITS ORGANIZATION.

First. To advance the kingdom of God. This was the first great purpose in the hearts of the founders of the Luther League. It is strange that some people have found this hard to believe. Yet they have, in spite of the fact that the Lutheran Church was the first active Missionary Church of the Protestant world. Those who founded the Luther League of America were desirous of seeing our Church take a larger share in the spread of the kingdom of Christ and believed that our Church had an opportunity and duty all her own.

A second purpose was to build up in each individual congregation among the young people a band of faithful, energetic, intelligent and zealous Christian workers, who shall be able to perform every duty incumbent upon the Church members and thus work for the Church.

It was evident to everyone who took an interest in his Church, that in our young people we had a force of great power, but which to a large extent was lying dormant. Year after year large numbers were received into the Church from the Catechetical classes, but for the most part they were allowed to drift for themselves and their powers unutilized. The Luther League has aimed to use this mighty army of young people for the Church, and at the same time help them in that trying period—by organization, careful training and instruction in the needs and truths of the Church and the Kingdom. I would emphasize this purpose not to create a new religious society, but to use this great force in the Church.

The third purpose, to save our young people for the Lutheran Church. It is this so-called sectarian idea which has made so many suspicious of the Luther League, but it should not. Our Lutheran young people were being lost to the Church. In large numbers they were finding a place for their activities in other churches where they had a chance to work with young people, and our Church was suffering. Then, too, what was so much worse, was that so many were lost not only to the denomination, but lost entirely from the great Church of the living God. The Luther League has aimed to save them for the Church.

There were the three great purposes of the Luther League of America.

II. THE METHODS THAT HAVE BEEN EMPLOYED.

First. A careful organization. This is an age of organization. In days past our Church has been deficient in organization. To work most efficiently there must be that perfectness of organization which allows work to be done with the least friction and waste.

The Luther League is splendidly organized with a system of government and work inferior to none. But what is perhaps best of all is that the League works in harmony with and under the supervision of the pastors and the Church. It has as its motto, "Of the Church, by the Church, for the Church." It has ever been the design of the leaders to keep the movement within the Church and under its supervision.

Second. Education in the history, doctrines, usages and needs of our Church. Dr. Remensnyder said recently at the silver anniversary meeting of the Leagues of New York City held in old St. John's Church on Christopher Street: "I should say that the definite work of the Luther League is to equip our young people with an intelligent knowledge of their Church. This is a thinking and reading age. Our faith in our Church must be more than a blind devotion, or it will soon be knocked out of us in the generous rivalry of Protestant Churches. It is, too, an era of adroit skepticism. Hence it is of vital importance that our young people be able to give a rational answer for their profession of Lutheranism." The Luther League through its topics and reading courses has striven earnestly to acquaint our youth with our distinctive doctrines and their harmony with the Scriptures. The strength and glory of our Lutheran system of faith is constantly impressed upon them. Our

Church's ancient customs and usages are explained and emphasized. In addition to these things, the needs and activities of the Church are studied and urged. Sometimes our topics seem difficult and dry, requiring more than ordinary investigation. Let us remember that this great purpose of education in loyalty and activity can only be carried out by study and earnest effort.

Third. The encouragement of social intercourse, looking toward better and more efficient service. There must be intimate touch and relationship between the members of the individual organization, that they may help each other and work together for the common cause. To this end the social feature of the work is not neglected and frequent gatherings in which the members learn to know each other are planned for.

Fourth. The devotional spirit is fostered by regular meetings for worship and the study of the Wo rd of God. This is no insignificant part of the plan to spread the kingdom, serve the Church and hold our young people for Lutheranism. The great need of the Church is the guidance and direction of the Holy Spirit, and it is as the word is studied in the devotional service that the hearts of our young people open to the indwelling of the spirit and they are brought to the determination of a better life and more earnest service of Christ and the Church to which they belong. I have spoken of aims and methods. What are the results?

We passed recently the twenty-fifth milestone of the Luther League's existence and if there have been no practical results, if it cannot show a practical value, then it is not worthy of our prayers or efforts or the Church's sanction.

III. What Are Some of the Results?

In the first place it has set the Church to thinking. For many years hundreds of young people came into the Church and very few outside the consecrated pastors thought much about them or what good they might do for the Church and the kingdom. Now the Church is thinking of her young people and of the power they can be for good. To think and think earnestly is to take the first step toward action. Not only has the Luther League set the Church to thinking about her young people, but many other questions of great importance have been brought to the Church's mind and heart through the earnest activities of the Luther League. Questions of duty and larger work to be done.

Second. It has developed lay activity. The League works under the supervision of and in harmony with the pastor. But it is chiefly managed and carried forward by laymen. The effect of this is to acquaint laymen with the work and needs of the Church, and to fit them to aid pastors in bearing its responsibilities. It also naturally develops the abilities of talented laymen and equips them for leadership. The men who are prominent in the Brotherhood movement are for the most part Luther League trained men. No pastor needs to fear the organization of a Luther League in his Church for if it is managed at all in harmony with its aim and spirit it will prove a great help to him. This has been proven again and again. It gives him an organized, active, earnest band of workers, who have as their great purpose the upbuilding of the Church. There is no running away to other churches on the part of true Luther Leaguers.

Third. It has aroused missionary activity. The Church is coming more and more to realize that congregational life is so interwoven with missionary activity that the lack of the one surely means the lack of the other. The Luther League has sought, through its topics and conventions, to awaken its members to their responsibility in obeying the Lord's pre-ascension commandment to preach the gospel to all the world. The League has sometimes seemed to spend too much time on heroes of the Church and histories of Lutheran bodies, but if we will read carefully we will find that through almost all these topics there has run a missionary thought.

This, I believe, to be one of the great practical benefits of the League. It arouses and fosters the missionary spirit.

Fourth. It has developed Church loyalty. The time was not so long ago when it was the fashion among Lutherans to think that what other churches had was better than our own. And some were even ashamed to be known as Lutherans. This was the day of stagnation in our Church's life. There was little growth and advancement. New York furnishes a striking example of this. For eighty years after the planting of the first churches little was done. It was the period of thinking that what others had was better than our own. When a greater self-respect and a deeper Church loyalty came the Lutheran Church in lower New York grew by leaps and bounds—over one hundred churches in New York City now.

The Lutheran Church has encouraged this loyalty and regard by educating our people in the Church's history, faith, glory and power. We belong to a Church of which we have a right to be proud. There is so much to challenge admiration in the Lutheran Church, in her doctrines and policy, her glorious history, the wonderful

(*Continued on page* 26)

The Young People's Society at Play

BY REV. C. P. HARRY.

A GROUP of young people should not only worship and study and work, they must also play if there is to be strong group life. Every one of these is important and I should say equally important. Members will worship and work and study together better when they play together. They will play together better when they also worship and study and work together. Our fathers regarded play as almost sinful. It appeared to them as at the very least, a concession to evil and a waste of time. We have learned better. Play is any activity which is an end in itself. The difference between work and play is that in work we are active in order to gain something or accomplish something by the work done. It is a means to an end. In play we are active for the sake of the activity itself. It is the end as well as the means. On this account art and play are so closely related, and so are worship and play, as many recent writers have shown. In play more than anywhere else people come to know one another and gain that insight into each other's lives and spirits which produces sympathy and forbearance and is the foundation for strong fellowship. The social activities of a Luther League or Y. P. S. are therefore of as great importance as anything else it undertakes. They should form a regular part of its program and should receive just as much careful consideration and valuation as any other of the phases of its life.

There should be a social committee of social-minded, cheerful people, able and ready to plan so that others may enjoy themselves together. In my own experience the vitality of the Luther Leagues and even the congregations with which I have been connected has been directly in proportion to the reality and delightfulness of the social life fostered in them. Perhaps one reason why some societies and congregations drag is because they never create the opportunity for the members to meet informally and for fun, and so the members never really get acquainted with one another.

There are three general types of entertainment. As before I will mention them in the order of their social value, i. e., value in building up sociability and acquaintance among the members and value in really expressing sociability and friendliness between the members. The order of their social value is likewise, as before, the order of their inherent democracy. The first is the *show* type, next the *team* type and finally the *mass* type. To illustrate what I mean I will mention several kinds of entertainment under each type.

The show type includes lectures, pictures (moving or stereopticon), professional plays or entertainments, professional concerts, readings and the like. This type is characterized by passivity on the part of the group. The sociability arises entirely in all seeing and enjoying the same thing.

The team type includes having athletic teams and attending and "rooting" at their games, amateur theatricals and concerts, suppers, receptions and the like in which a small number selected from the group carry on the activity and the rest more or less passively participate. This is much stronger than the preceding. A good athletic team will do much toward building up group spirit and loyalty. So good amateur theatricals tend to promote healthy sociability.

The mass type, however, is the real type of sociability for a society. In it all contribute to the fun as well as enjoy it. There is give and take on every side. That insures real sharing of pleasure and good fellowship must result. Among the more common kinds of mass sociability or entertainment are: The round games, such as Going to Jerusalem, Up-Jenks, stage-coach or "fruit basket," literary and puzzle games, authors, flinch, tiddle-dy-winks, progressive games, such as the table games in which all participate and move from table to table, meeting different partners and sometimes playing different games at the different tables—the various card games, authors, flinch, tiddle-de-winks, ping-pong, parchesi and the like; mass entertainments—picnics, strawrides, excursions, mass athletics and similar forms of entertainment.

Each type has its own value and place. Variety in play is very necessary, more so even than in work. Most societies will find the mass type of round, progressive or mass games the best. The others should also be used with judgment in promoting sociability, especially with those who may be inclined not to be sociable and who may be unwilling or temperamentally unable to contribute and share in the fun the mass types afford. They may gradually be drawn out through the other two types, participating passively in enjoying the good times with the others until at last they may be induced to contribute to the fun,

also much to the increase of their own enjoyment as well as to that of everyone else.

Entertainments should be planned so that cliques will be broken up and so that everyone may be reasonably sure of meeting everyone else under pleasant circumstances. Many societies use a "mixer" by which the matter of speaking to others, especially those with whom one is not acquainted, is rendered easy for the bashful. There are many such. A good social committee will be continually devising new ones. "Split Proverbs" is a good one. Well known saws are printed or typed on slips of paper. These are cut in half and the parts distributed to those who come in at the door. "Sliced Animals" works the same way. Pictures of animals from magazines or other books are treated as the proverbs were. Advertisements may be used in like manner. Other things will suggest themselves. "Who am I?" is another good one. Names of well known people are pinned on the backs of those who attend as they come in, so that they cannot tell what name has been pinned on. Everyone treats everyone else as though they were the individuals whose names they bear, without mentioning the name. Each one tries to guess who he himself is. Another way is to provide everyone with a blank card and pencil; then direct each one to get on his card the names of all the persons present whom he does *not* know.

Most socials should include refreshments. These need not be elaborate. But it certainly adds much to fellowship when we eat together. The plea that people will then come just to get something to eat is ridiculous. How many would really come all the distance and spend the whole evening if their purpose was only to get a cracker and some lemonade? "Many would not come without the refreshments, though." No, and they are right. It is pretty poor kind of entertainment and pretty poor fellowship which does not delight to sit down and eat and drink together. The fellowship and the eating go together. Neither without the other would be very strong. Money expended for this purpose is money well spent in building up fellowship. It is repaid manifold in the spirit and vigor of the other departments of the societies' work.

Here again, the committee charged with developing a social spirit and friendly acquaintance among the members of the League has a deep responsibility. It will require thought and sacrifice of time and effort in planning and preparing for the socials and in cleaning up afterward. But it is great fun and a most necessary work for the welfare of the society and the kingdom.

Group Associations.

Every society finds help and stability by association with other similar groups. Local, district and synodical or state associations should be formed. National associations, where possible, carry still added power. Annual conventions with speakers and leaders of wide experience and ability are a great inspiration. Outside assistance from time to time is of great value in most societies. The publication of helps and other literature, periodicals, etc., by such wider associations is a ready means of disseminating information, inspiration and help in successful methods.

The formation and continued effectiveness of these associations depends in the main on the same principles of association as were mentioned in my first paper and on similar methods.

Besides these wider associations, most societies will find it an advantage and indeed a duty which should constitute one of the regular channels of their acitvity, to form and superintend junior and intermediate societies in the congregation for the younger boys and girls To help them form friendships and to assist them in working together while they are young will be of great service in maintaining both the senior society and the congregation of which it forms a part.

A NEW YEAR MOTTO

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet.
I asked and paused; he answered, soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
And ere the question into silence died,
The answer came, "Nay; but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer softly fell,
"Yes; this one thing, all other things above:
God's will to love."

—*Selected.*

We thank Thee, Lord, for spring's glad hours,
For summer's sunshine, birds and flow'rs;
Full harvests, and good cheer;
For autumn's rainbow lines and glow,
For winter's mantle white of snow—
For blessings through the year!

—*Henry Coyle.*

The "Selling Points" of Your Church

BY REV. PAUL H. KRAUSS.

AS Luther Leaguers you are interested in religion. At times you are called upon to interpret the spirit and character of your Church to others. Among your associates there will be some who are ignorant of your Church, some perhaps critical of what they may call her exclusive attitude, others who perhaps dismiss it as a Church of the immigrant and the foreigner. You, therefore, have a right to ask, as you probably have, does the Lutheran Church have a specific contribution to make to American religious life? This article would present, briefly and in the language of today, the "selling points" of your Church, which merit your loyalty and warm support, both as Church men and women and Christian Americans.

There are, broadly speaking, four distinctive contributions that your Church is qualified to make to American religious life.

1. The first of these is a much needed *demonstration of the validity* for religion and life, *of the historic, fundamental doctrines of the Christian faith. Some Lutheran writers define* that contribution as "loyalty to the Word of God." That phrase, however, has not only become almost platitudinous, but is a common claim of the various communions of Protestantism. But students of religious tendencies will rather generally agree that today the doctrinal convictions of evangelical Christianity have lost in certainty and trenchancy, if they have not entirely given way to vague generalizations and clever speculations. We are no longer quite sure, for example, just what Christ was, or what He came to do. We are divided as to whether He is to come again, or whether He came at Pentecost; whether He is Deity, uniquely God, or simply first in quality of all of us "sons of God"; whether Sin, Retribution, the Atoning Sacrifice, Inspiration, Judgment, Immortality mean what they did, or something new, or nothing at all. "The day of the dogmatist is done" we are assured almost with patronage for our mental backwardness, often by pre-eminent "dogmatists" of science who in their own field cocksurely spin pretty fables about the Why and the Whence and the Whither. The only thing that counts today we are told is "the right spirit," tho exactly what that "spirit" is, is not defined.

What are the results? There is confusion, not only in religion, but in the moral life of the world, which depends for its vitality upon spiritual powers. If the day of the dogmatist is done may it not also be said, in view of modern social conditions, that the day of debilitation has come. Of course when the Church loses its sense of certainty it will lose its authority and its spiritual and moral sanctions will lose their control. Educators and business men, preachers and politicians, unite in condemning the present status, not to mention the war-racked, strife-ridden, anarchistic conditions prevailing among the nations. Mrs. Gerould, in a recent number of the *Atlantic,* points out the connection between the abandonment of religious certainty and present social conditions, in the following words: "We are enduring more and more in America the influence of people who have broken deliberately and violently with any religious laws, and you cannot knock away the props and still keep the structure. If there is no Divine Command back of them they lose all power over the man who finds it more satisfactory to break them. The present generation has inherited the ethical code, but not the dogma of their fathers. What will the next generation use?"

Can we find a substitute for the power of religion in what Mrs. Gerould described as "humanitarianism, managed by people with no religious creed of any kind," who peddle as their chief stock in trade such banalities as "just the art of being kind." Will the selfish egoist who has been taught no law but his own desires really be much constrained by an appeal to "the art of being kind." Tell the man whose soul is being torn in the crucible of his passions, who is passing through St. Paul's experience, doing the things he should not and leaving undone the things he should do, that all he needs is "the right spirit" and will you not likely have a sneer for your pains? But in the midst of his struggle show him his sin, an offense against more than his neighbor, or himself, or the Divine Order of the Universe, a sin against a personal Holy, Loving Father; show him the way to pardon through Jesus Christ, the Saviour, show him the guarantees of power and peace and blessing, show him his obligation to God and to his neighbor, and you will bring him a light for his darkness.

The world needs a creed that it can trust and follow, it needs the guidance of certainty, the note of authority in religion. "You cannot knock away the props and keep the structure." Props are dogmas. Just as principles are preliminary to practice, so creeds are essential for any religion that amounts to more than amiable

sentiment. Another essayist has recently pointed out that "to Christ apparently the most important thing about a man was his philosophy of life, in all its relations, in short, his religion. To us that seems to be the least important thing. Our attitude implies that one way of looking at a thing is as good as another, for the simple reason that none of them matter very much. Our present efforts to be tolerant in religion are based upon the supposition that there is no such thing as objective religious truth. One hears constantly today that people are not interested in systems of religion which are not all inclusive, which are in any way divisive. If that be true it is a sad period for religion, or for thought in general that lies before us. To prohibit men from attempting to lift themselves up toward the realities of eternity, to compel them to abandon the mighty groping which have ever characterized the seer, intolerant because they were seers and not politicians, to do this would be dire calamity to the generation and the race."

The American religious world today needs a revival of dynamic conviction concerning the fundamentals of our faith, to give men a philosophy that will explain God and man and the meaning of life, that will establish absolute standards of right, that will show a way of pardon and peace, that will glorify life with eternal and spiritual values instead of degrading it with temporal and material prospects and passions.

This is partly a task for your Church. Centuries ago a religious leader felt so strongly the great convictions of the Christian faith that he faced the opposition of the assembled might of Europe and proclaimed, "Here I stand, I cannot do otherwise, God help me." Luther was ready to die for the fundamentals he found in God's Word. Today you sons and daughters of that great inheritance are called upon to revitalize those ancient faiths and present them in their saving and inspiring power to a world of "rending veils and falling temples" perishing for lack of knowledge. This is the most important task confronting American religious life today, in which not the least important part can be performed by the Lutheran Church.

The other three of the four specific contributions are directly an outgrowth of the first.

2. The Lutheran Church has a contribution of specific value in *the revaluation and renewed use of the special instruments through which God communicates with us.* We call them the "Means of Grace." We believe that God's communion with man has been especially ordained through the worship of the Church, by means of (1) the preaching of the Bible, and (2) by the use of the sacraments. We believe that modern Protestant worship has been too much "subjectivized," so spiritual as to become almost ethereal, not associated sufficiently with objective facts and material things. The intellectualism that centers all religious reality in the individual consciousness finds its logical expression in Quakerism with its silent worship in a bare room. But we believe and feel that this belief needs reaffirming and re-application today—that God through the institution of preaching and the sacraments in formal worship intended the appeal to be made to the entire human being, a complex of body and soul. The meaning of these agencies, the reality of the blessings contained therein, the importance of their regular and faithul use, we believe has not been sufficiently appreciated.

The reason goes back partly to number one. These ordinances have fallen somewhat into disuse because of uncertainty in our convictions as to what they mean. If we question the sacrificial atonement of Christ, the sacrament of His Body and Blood will have lost much of its meaning for us. If we believe that the Bible is inspired only as other books are inspired we will be as much if not more interested in what the preacher's opinion of his text may be than in ascertaining the verbal truth it contains, and if the preacher's personality or intellectual equipment is not to our pleasing we may rather easily dismiss the "hearing of the Word" altogether. Thus the drift into the sea of uncertainty begins and continues.

We believe that the Word and the Sacraments in themselves have spiritual gifts and blessings, that administering these ordinances under material, concrete signs is a wise recognition and use of the material as well as the spiritual side of man, to obtain the fullest, most productive faith and character. And we believe that American religious life greatly needs such a revaluation and renewed use of these means of grace.

3. The Lutheran Church has *an attractive and effective art of worship* to contribute to the upbuilding of American religious life. The sense of the spiritual and the spirit of worship are stimulated in every legitimate way by the use of symbolism and the suggestion of the concrete. The Church is not a "social center," or a theater, or even a "meeting place" primarily; it is a sanctuary in which God is really present, it is a temple in which sacrifices are offered up and blessings bestowed. Preferably it is cruciform in shape to suggest the central fact of our faith; its dominating feature is the altar, the symbol of sacrifice; usually a centre aisle gives a free access directly to that altar. The service

is not built around the pastor. It is a service of communion between the congregation and God, in which the pastor, a member of the congregation, is simply a leader. He uses the robe, as a garb of dignity and the sign of a special function, certainly not to "set him off" or above his people. Preferably the choir is robed to conceal individual peculiarities in dress and concentrate every thought on the subject of worship.

Let it be understood that these things, affected by many ministers, preferably are not essential to true worship. God's people can commune with Him, wherever His Spirit is present, whether it be in a theatre or in a cathedral, whether it be in the barns of the days of the conventicle or in the humble chapel of the country village. But we do believe that every aid to worship and devotion that can be legitimately used should be used, to the glory of God and the edification of His people. And we believe that a larger use of the agencies described above will contribute just that much more to the strengthening of the religious life of a people.

4. The fourth contribution is *a demonstration of the ministry of education as the pedagogically and scripturally correct method of enlarging the Church.* The "revival" has been the chief agent of American church life for the work of conversion and ingathering. It has fallen into somewhat deserved disrepute as an evangelizing instrument. It has been found that increasing church membership by sweeping the unchurched in on the emotional flood of a popular revival skillfully applying the principles of mob psychology does not compare with the careful training of the young in the fundamentals of the faith.

The method that is now growing in favor is the historic Lutheran method of catechization, of child training, requiring more than the insufficient Sunday School time, but occupying hours of the week for religious education. All the Christian communions are today awakening to the need of a more adequate program of religious education. In principle the Lutheran Church has always stood for this method of Christian nurture, although its practice has not been as effective as its opportunities merited. But your Church today with these educational traditions and its past experience can contribute wise leadership to this new movement toward Christian education.

What has your Church to contribute to American religious life? A dynamic faith in the old, historic doctrines of the Church,

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The Boys' Luther League

As an Organization of Helpfulness to the Church

BY C. WILLIS MEYERS.

THE Boys' Luther League as organized in Emmanuel Church of New Philadelphia, Ohio, affords one of the best of opportunities for the young men to render substantial aid and assistance to the Church.

Organized to "promote the highest and best spiritual, intellectual, social and physical life of its members," it has sought to rear its edifice on these four cornerstones without the neglect of any one for the advancement of another.

Its method of work is peculiar to itself. This, we believe, is one of the secrets of its success. Every work that is taken up, of whatever nature, is considered at our regular meetings, which are held each week on a week day evening. This affords every member a voice in its affairs, and not only that, but by so doing every member is educated to conduct himself in a public meeting in an intelligent and orderly manner. The advancement along this one line alone has been very marked during the life of our organization.

At every meeting there are devotionals in connection with the opening and closing exercises, and at almost every meeting someone's voice is raised in behalf of a higher and better life for the young men. Constantly that one idea is held up before us, that true manhood is our highest attainment.

With high ideals before us and the many avenues for work opened to us, we continue to grow in knowledge and strength, fitting ourselves for service in a much larger field in the future.

It is a great blessing to our Church that such an organization exists in it, as there is no other branch of it which takes up this particular part of the Church work in such a systematic and comprehensive manner. It is interesting, attractive, educational and religious. It has cultivated a stronger affection for the Church. It has stimulated the attendance at Sunday School. It has rendered financial assistance to the Church and missions. It is today taking upon itself a full share of responsibility in connection with the enlargement and beautification of our Church edifice.

"Of the Church, By the Church, and For the Church, we live to be a benefit." This is the light that goes before us, which we hope shall continue to grow brighter and brighter each succeeding day.

The Christian and Spiritism

BY ALBERT T. W. STEINHAEUSER, D.D.

For this alone on Death I wreak
The wrath that garners in my heart—
He put our lives so far apart,
We cannot hear each other speak.

SO sang Tennyson, seventy years ago, in melodious grief over the death of his friend. If that is really the only quarrel we have with death, it may be said to have lost its sting, for nowadays those who have passed beyond and those who remain can hear each other speak. A huge wave of spiritism is sweeping the world. Not only have the fighting men in France seen the Angel of Mons and the White Comrade, but to their kin at home have come reappearances of the slain and of other dead, voices and gestures of loved ones from the world beyond. A whole literature has sprung up around this subject. Novelists have found a new theme, scientists are delivering popular lectures in crowded halls, the inventor of one of the most famous detectives in fiction has discovered a new field for his ingenious inductions, the drama has been invaded, the popular magazines are reaping a harvest. What should be the Christian attitude to this phenomenon?

(1) It should be one of *understanding sympathy.* History teaches us that every war releases hysterical and psychasthenic emotions. Masses of people are subjected to a severe nervous and mental strain in which the abnormal ripens and faith is caricatured to superstition. Understanding this, we cannot withhold our sympathy from these heartbroken ones who in their grief for the one or the many young lives cruelly snuffed out in their prime, yearn for the touch of a vanished hand and the sound of a voice that is still, and yearn so strongly that they actually seem to themselves to feel the touch and to hear the voice. The Christian will not mock and sneer at this, but will sympathize and seek to understand. "Love is never glad when others go wrong." (I Cor. 13:6).

(2) We should bring to the subject *an open mind.* That is to say, we should be neither gullible nor hidebound. We cannot close our mind to the deceit and fraud that almost universally accompany these spiritistic phenomena. We cannot forget that there has not been one thoroughly attested reappearance, nor that the messages are always of the most trivial nature and partake of the "human, all too human," so that the revelations contain nothing that could not have been devised by an ordinary mundane mind and the pictures of the other world are always painted with the colors of this world. Nevertheless we shall do well to remember that there are more things in heaven and earth than are dreamed of in our philosophy. Just because we believe so firmly in the unseen, we should be the last to reject offhand any fact that may be established as such. If it should develop that mankind is standing upon the brink of a new phase of life touching the unseen in hitherto impossible ways, we must not be found fighting on the other side. "We can do nothing against the truth, but for the truth." (II Cor. 13:8).

(3) But even if messages from the spirit world could be proved authentic, we may be sure that they would in no wise contradict or in any essential supplement the revelation of Jesus in our New Testament. Here is our final attitude, *the testimony of the Word of God.* The center of the Word of God and of our faith is the return from the dead of our Lord and Saviour. His interpretation of life and of death, His promise to prepare a place for us in His Father's house and to return to take us where He is, together with all His other words of spirit and of life, growing as they do out of His redemptive life and death—here is our one sure and sufficient guide. At bottom, the desire for messages from the dead is a subtle form of unbelief, a despising of the clear testimony of Jesus Christ, the only-begotten who is in the bosom of the Father and who has revealed the Father. He speaks that which He knows and bears witness of that which He has seen. The Christian will by faith see Him standing in the midst of the groping world today and will hear Him say, "If I tell you the truth, why will ye not believe on me?" (John 8:4-6).

NEW YEAR

"We pause beside the door—
Thy year, O God, how shall we enter in?
How shall we thence Thy hidden treasures win?
Shall we return in beggary as before,
When Thou art near at hand with infinite wealth,
Wisdom and heavenly health?
The footsteps of a child
Sound close beside us. Listen, He will speak.
His birthday bells have hardly rung a week,
Yet has He trod the world's press undefiled.
'Enter through me,' He saith,
'Nor wander more, for lo!
I am the door.'"

Lutheran Mission Work Among the Jews in Philadelphia

BY REV. PAUL I. MORENTZ.

I LAY claim to the distinction, if distinction it be, of being the first Lutheran Jewish missionary in the City of Brotherly Love. I do not claim to be a pioneer in the field of Jewish missions, as I would consider it an ill compliment to myself as well as to the cause to consider us of the same age. Jewish missions are older than foreign missions by half a century. As for Jewish mission work under the United Lutheran Church, if we are anxious to crown somebody as the pioneer, you will find such an individual in the person of the Rev. John Legum, the pastor of "Christ's Mission to the Jews" in Pittsburgh, Pa., who was laboring for years as a self-appointed representative of the Lutheran Church without the necessary recognition due a representative with such incidentals as paying him a salary or paying his rent when due.

THE BIRTH OF THE MISSION.

The mission at Philadelphia, known as the Messiah Hebrew Lutheran Mission and located at 411-413 North Fourth Street, was born November 1, 1917, a legitimate child of the General Council, who a year later handed over the baby, swaddling clothes and all, to its new parent and guardian, the United Lutheran Church. This, in short, is a certificate of the birth of Jewish missions in the Quaker City.

The editor of the REVIEW, who seems to be of a practical turn of mind, suggested that I tell the readers my aims and objects as the missionary in Philadelphia. Now, personally, I am rather a humble personage with no more ambition than the average Lutheran pastor and missionary, but in mission work I boast of rather high ideals. Inspired by the surroundings in this city, famous for its national as well as good Lutheran history, and fortunate enough to have found many staunch friends for the cause in this rather conservative center of our Church, I am dreaming big things which I hope one day will be realized.

First: Our prime object of course is to make Christians out of Jews. I want the reader to note the word "Christians," as Gentiles or more properly heathen there are enough now. So it is my object not to turn the Jew away from his nationality or race, but merely to point him to the Messiah, the Christ who originally came to them and whom their forefathers rejected. The reader may say this is a rather difficult undertaking. I admit the difficulty but not the impossibility. True conversions, as genuine reformations, are always difficult, irrespective of race or nationality, but they are neither rare nor impossible. After all, dear reader, we have little to do with converting people. It is the Holy Spirit that accomplishes that work and the Holy Spirit can penetrate the heart of the Jew with as little difficulty as it can the heart of any other member of the human race.

Second: It is also our humble object to make Lutherans of these believers in Israel. To me, this is very important not only because I happen to be a rather old school Lutheran myself, but because I believe the Church is the only salvation for a Hebrew Christian. I emphasize denominationalism in my work to the fullest extent. Loose and undenominational missions do much harm to our cause. To baptize a Jew under the misconception that we are all one and turn him loose into a world which knows nothing about him, and about which he is just as ignorant, is, to put it mildly, a crime. The saddest spectacle is to see these tragedies who have been baptized by irresponsible missionaries, cut off by their own people, but have never been given the opportunity of finding a home among Christian people. I am also convinced that the Lutheran Church has a stronger message to the Jews than any other evangelical denomination. Good old Lutheran doctrine with its emphasis on the Scripture, its reverence for sacred things, and its steadfast adherence to a conservative mode of life and thought, cannot but impress a people who have stood the test of history for four thousand years.

Third: It is also our object to rouse the Church in this section to the importance of Jewish missions, especially in Philadelphia. In this we are succeeding in a most remarkable degree. They call us Easterners slow, but if the interest in Jewish missions be the test, I wish this slow spirit would spread a little to other parts of the country. One example will be sufficient. About a year ago we purchased the property of our Mission House and organized an association to maintain it and at this writing we have more than nine hundred members who pay one dollar a year and more for its maintenance. We have a woman missionary in the person of Miss Louise Stahl,

(*Continued on page* 34)

The Intermediate Experiment

BY REV. CHARLES M. TEUFEL.

THIS issue of the LUTHER LEAGUE REVIEW marks a new step in the work of the Intermediate Luther League. Heretofore the topics for this branch of our League work has been a simplified presentation of the senior topics. The Intermediate Luther League Committee has prepared a set of topics intended to meet the situation of the Intermediate. These topics for 1921 are listed in this issue. The February topics as developed are from the special topic list. Hints for topics, too, are given. The committee urges the use of the new topics for Intermediates, if for no other reason than to demonstrate whether or not the intermediate age and its requirements are better met by special topics.

The committee is persuading itself that the intermediate period, from twelve to sixteen years, has been neglected and furthermore is one so distinctive that it must be given special attention.

Its distinctiveness, also, reveals its importance. To prove this it calls the thinking mind to test out certain assertions. For instance, this intermediate period is an age of striking transitions. Apart from its adolescent facts, which in themselves ought to demand application, this period contains those who have passed from baptismal to confirmation responsibilities. Those, too, who have either passed from the public school grade to the higher one, the high school, with its play upon school spirit, or from public school out into the world of employment with its new call. Also herein we find the attitude toward home changing. In short, the beginnings of the contrasted order of life have their inception.

Though it is a period of transitions it is just as truly a period of preparation for these transitions. The large per cent of confirmants are in process of instruction. In other spheres, too, the forward steps are well defined and conscious preparation undergone.

As an age of access it has pronounced advantages. Group solidarity is still evident. Control of time is possible. That so many organizations and movements outside the Church make appeal to this period proves all that has here been said about it.

Therefore with 1921 a new era, it is hoped, has dawned in the United Lutheran Church as regards the intermediate period of Luther League work. Objections to stressing this period are easily seen. It demands another organized effort. There will be difficulties of transferring into the intermediates and from it. There is absence, possibly more imaginary than real, of leadership. It is a new field and only the pioneer spirit will feel at home in it. Possibly best results will only be assured through separation on sex lines.

However if the period is as important as it seems all of these difficulties only challenge the larger effort. Means of information, instruction, and attraction must be consulted and studied more carefully. These, moreover, need be prepared and made available. A beginning in this direction is seen in the pamphlet on The Intermediate compiled by Rev. A. T. Michler and into the pages of which a half-dozen writers and experimenters have given the results of study and experience. (The Luther League Headquarters has this pamphlet for sale.) The attractiveness of the work will speedily be revealed to those who enter into the plans. Further methods will be shown. In every possible way the individual or congregation brought to the conviction that the intermediate period is a gold mine of opportunity will be given aid. Add to this the magnetism of the pioneer, and 1921 ought to produce real inspiration. Co-operate!

THE NEW YEAR

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot retrieve them—
Cannot undo and cannot atone;
God, in His mercy, receive, forgive them;
Only the new days are our own—
Today is ours, and today alone.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And, spite of old sorrow and old sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

—*Susan Coolidge.*

Letter from the Chairman of the Junior Committee

DEAR LUTHER LEAGUER:

Big things are being planned and prepared for the new year for Juniors. The boys and girls of today are the leaders and workers of the Church of tomorrow, and we must prepare them now to take their place when they are called upon to carry forward the work committed to our Church. If you have not organized your Juniors, do not delay. To plan to do so at once would make a very good New Year's resolution.

The topics for the first six months will all center around the Bible. They aim to give our boys and girls a better understanding of how we got our Bible, how we should make it a part of our daily life and how it has been and is being spread over the earth.

The monthly missionary topics are based on the book, "Lamplighters Across the Sea," by Margaret T. Applegarth. One of the interesting features of these topics will be a "Lamplighter's Bible Alphabet" with a Scripture verse beginning with each letter of the alphabet used by some "Lamplighter." These will come in pamphlet form, but it is suggested that they be reproduced on a large sheet of cardboard with the first letter in large type and the verse in small type. These verses are to be memorized by the Juniors. Another interesting feature of these topics will be Hero stories for each meeting by Mrs. J. F. Seebach. All of this material may be secured in a packet from the Luther League Office, 427 Drexel Building, Philadelphia.

Three series of topics, in harmony with the missionary topics, have been planned for the other weekly meetings of the month with one of each every month. They are as follows: "Favorite thoughts from the Bible," "Bible Lamps," and "Boys and Girls of the Bible." January has an additional topic, "The Bible and Juniors" and Easter and Memorial Day have each a festival topic. These topics will be found in another column.

Special attention is directed to the excellent outlines for programs on each topic appearing monthly in the LUTHER LEAGUE REVIEW. These are prepared by our Junior expert, Miss Brenda L. Mehlhouse. Make use of them.

Through consultation and cooperation, our topics have this year been planned by the Junior Committee of the Luther League of America and the Junior Department of the Women's Missionary Society.

In addition to preparing the topics, they have taken up for consideration the matter of Bible reading by Juniors. We believe there is not enough of it, probably because there is no definite plan. Result—a leaflet with Daily Bible Readings for Juniors. Plan now to have your Juniors enroll as "Searchers" to start January 1 on a searching expedition in the Bible. One needed requisite to enrollment is that each Junior own a Bible.

Should your Church be without a Junior organization, take up the matter at the next business meeting of the Senior League and have it take the necessary steps to organize at once. Do not delay. If you desire information or literature, write to the Luther League of America, 427 Drexel Building, Philadelphia, Pa. It will be forthcoming promptly and cheerfully.

The chairman of your committee takes this opportunity to send a New Year's greeting to all Junior Leagues, superintendents and workers and to wish them the Father's abundant blessing on their work throughout the coming year.

Yours in the service of the Master,

CHAS. W. FUHR, Chairman.

333 South Lang Ave., Pittsburgh, Pa.

—

TOM YOUNG'S NEW YEAR'S EVE.

(*Continued from page* 4)

Tom. He cut out the old bad habits and the old bad friends unless they went with him on the new way of real life he had found. All things were bright and full of happiness. There was nothing to swear about any more; nothing but peace and joy in Christ. Tom had found the real fun of living faith.

Many experiences have come to Tom since then, but none have ever taken the place held by that wonderful New Year's Eve—not the thrill of making the touchdown which brought the championship to his college in his junior year; not the proud moment when he received the dean's prize for public speaking at the close of the greatest year in debating his college had ever had; not the intense struggle when he saved little Jimmie Davis from drowning at the old mill race or the long days of weakness afterward; not the exaltation of his confirmation—none of them ever could come up to the experience of that night. Then he saw his sin. Then he found his Saviour. Then he knew the kingdom was his. Then his real life began.

Suggestions for Your Social Meeting

A New Year's Social

Two persons, perhaps the president and the secretary, should be prepared to represent Father Time and Lady New Year. Father Time's costume may be a long dark robe, a voluminous snow-white beard, and a wig to match. Lady New Year is dressed in white Grecian costume.

The opening speech, by Father Time, should briefly review the chief events of the past year, and introduce Lady New Year, who follows with a prophecy appropriate to the hopes and plans of the society for the coming year, and then introduces, in her turn, the twelve months. Their costumes may be elaborate, or simple, with just a scarf or badge or some emblem, as holly for December. These should be the officers, committee members and other active members. Each speaks for three minutes on "The Best Season for Our Society to Work and Why," giving some plans to be worked out during that month. The whole year's work is thus outlined. Each one tries to prove himself the best and most fitted for work, and the company decides by vote on the one who makes the best suggestions. *Adapted.*

A Father Time Party

Write the invitations on cardboard shapes cut to represent clocks and watches, patterns for which can be found in the advertising columns of the magazines. Decorate the room with emblems of the passage of time, scythes, hour glasses, the reaping hook, etc., cut from gilt paper. The first frolic on the program is a calendar search. Have hidden around the room sheets from the familiar Daily Quotation Calendar pads, obtainable at any stationer's. Let the search last five minutes and see who can collect the most of these sheets. Then for the next five minutes see who can obtain most leaflets belonging to any particular month. This end is accomplished by exchanging, borrowing, begging, the leaflets one wants to complete a group. While the leaflets are still in hand a third contest is announced, where during the next five minutes each one endeavors to make a collection of quotations from any particular author represented on the slips, the aim being to see who can gather up more of his author than others do of theirs. Rewards in the form of a pretty calendar might be given the winner. A contest in computing the number of minutes and seconds in the New Year, with the best arithmetician receiving a New Year's cake as a tribute to his skill, and a blindfold game, consisting of pinning scythes in the hand of a Father Time complete the evening's fun. *Adapted.*

A Calendar Party

The admission to this social is the amount of pennies of your age. As each enter, he joins the group whose birthday comes in the same month. The program consists of a number of musical selections, and a stunt by each group. (A leader should be appointed before the evening for each group, in order to plan these). As each group presents their stunt the rest of the audience guesses what month they represent. January might stage an imitation snowball fight with handkerchiefs, February might work out the cutting down of the cherry tree, April might have a violin solo, with the music continuing after the bow is dropped, a concealed Victrola furnishing the music; August might have a mock picnic, October some Hallowe'en stunt, December group sing "Silent Night" and so on.

After the program all repair to the social room, where tables are arranged to represent each month of the year, and each are seated at the table representing their birth-month. January might have a large snow hill with tiny red sleds as a centerpiece; February, a large red heart in the centre; March might be a St. Patrick's table; April, a large paper umbrella over it, with pansy decorations; May, a miniature May-pole, with tiny dolls; June, a white crepe bell, with miniature bridal couple beneath; July would be a patriotic table; August, a picnic scene; September, decorated with autumn leaves and golden rod; October, a Hallowe'en table in black and yellow; November, Thanksgiving, turkeys cut from crepe paper napkins; December, a miniature Christmas tree. Simple refreshments could then be served at these tables.

SOUTH CAROLINA

—The Federation of Lutheran Young People's Societies of South Carolina held its tenth annual convention October 8-10. The theme was "Open Doors" in the Home, Foreign and Inner Mission fields, presented by Dr. A. R. Hancher, Dr. C. A. Freed and Dr. W. H. Greever, respectively. Dr. Gotwald spoke on "The Church in the Past and Its Open Doors," and Mrs. M. O. J. Kreps on "Entering the Open Doors." Dr. A. G. Voigt preached the sermon on Sunday morning. Other speakers were: Mr. J. T. Crabtree, of the Orphan's Home at Salem, Va.; Prof. S. J. Derrick, of Newberry College; Rev. P. E. Monroe, of Summerland College; Rev. H. J. Black, president of the South Carolina Synod, and Dr. H. A. McCullough, who spoke on "The Luther League of America." A budget of $4,000 was adopted

General Secretary's Letter

DEAR LUTHER LEAGUERS:

This is to bring to you the wish that yours may be a very glad and prosperous New Year.

Be sure to read the New Year Greeting from the United Church through its president on page three.

You will be sorry to learn of the demise of the Rev. C. E. Haupt, D. D., of Lancaster, Pa., who for a number of years edited the Junior Department in the REVIEW. So greatly had he endeared himself to the community that eight policemen were necessary to handle the crowd at his funeral. The city of Lancaster is considering the erection of a memorial to his memory.

You will also be sorry to learn that Mrs. Anderson, the wife of our good president, is critically ill. Your prayers are asked both for the patient and the family.

Please note that all orders for Luther League supplies are to be sent to this office and not to New York. When ordering topics, why not order them for the year, rather than reordering each quarter? It will save time and labor both for yourselves and the office.

The Federation of Young People's Societies of South Carolina has ordered the Topics for all its societies and one conference of the Joint Synod of Ohio has ordered the Missionary Packet for each of its societies as an aid in preparing the missionary topics.

Within a few weeks the campaign for increasing the REVIEW Subscription List, ordered at the Fort Wayne convention, will be inaugurated. The Rev. H. C. Roehner, D. D., of Mansfield, Ohio, who conducted the Ten Thousand Dollar Pledge Campaign, is the chairman. "Nuf said," it will go.

The Finance Committee has announced the following budget for 1921:

Salary—General and Literature Secretary	$1,800
Salary—Clerk (part paid by REVIEW)	200
Traveling expense—General Secretary	900
Office expense	600
Expense committees	200
Printing and stationery	100
Total	$3,800

The cartons of envelopes have been sent to the state treasurers for the collection of the 1921 dues. Please cooperate in this matter.

You will note that in this issue of the REVIEW we open a new department, "The Intermediate Department." Heretofore the Intermediate Topics have been the Senior Topics simplified. The committee will now issue independent topics, and prepare a monthly page on hints to leaders.

Be sure to read the messages from the Intermediate and Junior chairmen in this issue and send to this office for pamphlets on these two very important phases of League work. Note the cooperation between the Junior committees of the Luther League of America and the Women's Missionary Society. This spells progress.

In this issue we print the article on Spiritism as requested by a subscriber. The article in the November issue on Christian Science brought a retort from the Scientists which was given to the author of the article in question.

We are always glad to be of service to our readers.

As we stand at the threshold of a new year, let us be thankful; thankful for the past because it is past and afforded us ample time in which to become all that we are that is worth while; thankful for the present because it is just enough time in which to do the things we ought to do and to begin still better things than the best of the past; thankful for the future because it is so full of hope and promise and holds out to us such a strong challenge to do our very best today so as to be able to do still better tomorrow.

Faithfully yours,
HARRY HODGES.

A New Year's wish to all.

"God make your year a happy one—

"Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.

"Not by making your path easy, but by making you sturdy enough to tread any path.

"Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardship.

"Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

"Not by making your life always pleasant, but by showing you where man and his cause need you most and by making you zealous to be there and to help.

"Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ Who loves you.

"God make your year a happy one!"

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

NEW YEAR MEDITATIONS

The time has arrived to say good-bye to 1920 with its encouragements and disappointments, successes and failures, ups and downs, satisfactions and disturbances, joys and sorrows, service rendered and service unperformed. Good-bye, 1920, Good-bye.

GONE

As one passes out of the Old into the New Year his mind naturally takes a retrospective and prospective view. The past, with its mistakes, its failures, its sorrows, together with its joys, its pleasures and its successes has passed into history. Not one moment can be recalled. The future untried, it paths untrodden, its battles unfought, its curtains unlifted, lies before us. In the beginning was the world without form and void. But since the Creation everything has had its roots in the past. The days gone by, when properly studied and rightly interpreted, will give the surest prophecies of the most unexpected of the future. It therefore behooves us to pause as we stand on the threshold of this New Year and make a careful survey of the past. Let us learn to know and fear our weaknesses. Let us be able to point out our failures and to understand their cause. Let us put the right construction upon all our sorrows and afflictions. Once this is done, these very things will serve as stepping stones to the future and upon their dead forms we may rise to things better, purer and nobler. Do you ask, "What does the future hold in store for me?" The answer in a large measure can be found in another question, "What did I store away in the past?"

NOW A WELCOME FOR 1921

When we have learned our lesson let us turn our faces from behind toward the future. The Apostle Paul writes: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us, then, resolve that we will live better lives, that we will have a stronger faith in God, that we will rely more and more upon the atoning blood of His Son Jesus Christ and that we will study to show ourselves approved unto God, a workman that needeth not to be ashamed. But there is no power within ourselves which will enable us to carry out these resolves; we, therefore, need God's grace. A daily study of His word, to pray often and sincerely, to meet Him regularly in His Holy Temple, to come to His Altar for His blessed sacrament are means by which the New Year will become a blessing to yourself and to those around you.

"Don't grieve for the old year, friend,
That soon will have passed away;
Just bundle up all your failures,
Kind words you forgot to say.
Fair promises, such a number,
With the foolish deeds, a score;
Remember the New Year's coming,
Take heart, and begin once more.

Don't grieve for the old year, friend,
You cannot live by the dead;
See the sky is blue above you,
And the sun shines bright o'er head.
There are burdens you may lighten,
There are sad hearts you can cheer;
There's hope in glowing future—
Thank God for the glad New Year.

Don't grieve for the old year, friend,
You meant to be good and true;
Our Father in heaven knoweth
The things you have tried to do;
For love of His Son, Christ Jesus,
That Bethlehem babe so dear;
He'll let you begin all over,
When dawneth the bright New Year."

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

IOWA

—The Leagues of Council Bluffs, Des Moines, Dubuque and Iowa City have all held their annual elections, and the year's plans are being carried out. Under the auspices of the Des Moines and Iowa City Leagues well-planned and successful receptions for the college students of the various schools of the respective cities have been held.

MICHIGAN

DETROIT

—The annual rally of the Detroit District Luther League was held November 8 in Jefferson Avenue Church. The Rev. A. E. Gringle made an address on "What Makes a Successful Luther Leaguer." The Luther League of the Church of the Reformation was received into membership in the district, and the following officers were elected: Charles Johnson, president; C. C. Bingaman, vice-president; Lillian N. Nielsen, recording secretary; Paul Gringle, corresponding secretary; William Ruff, treasurer.

NEW JERSEY

ATLANTIC CITY

—The Southern District League met on September 12 in convention in St. Andrew's By-the-Sea. A revised constitution was adopted, and delegates appointed to the State convention. A model meeting, with the study of the topic, "Church Etiquette: The Right Participation in the Various Rites, Services and Ceremonies of the Church," was conducted. At the evening service addresses were delivered by Frederick J. Melville on "Echoes from the Silver Anniversary Convention of the Luther League of America," and by the Rev. F. C. Krapf, on "The Work of the Local League."

CAMDEN

—The Southern District League of New Jersey held a Reformation rally in Epiphany Church, Camden, on Luther's birthday, with Leaguers present from Camden, Hainesport, Magnolia, Riverside and Atlantic City. The program consisted of an illustrated lecture on Luther, by Rev. F. C. Krapf, an address by Frederick J. Melville, student at Mt. Airy Seminary, and greetings from William E. Adams, president of the district, and the pastors of the various Leagues represented. A social hour followed.

HAINESPORT

—At a special meeting of St. Paul's Luther League, which recently united with the State organization, addresses were delivered by Rev. William Hermann, and Rev. F. C. Krapf, vice-president of the Luther League of New Jersey.

NEW YORK

BROOKLYN AND LONG ISLAND DISTRICT

—The annual convention of this district was held on October 23, in St. John's Church, Richmond Hill, Rev. A. L. Benner, pastor. The afternoon session was devoted to business, annual and convention reports and election of officers, to musical numbers and to an address, "Teaching the Youth of Today from a Character of Yesterday," by the Rev. Carl H. Hirzel. At the evening session there were special musical features, a "Luther Quiz," participated in by representatives of the various local Leagues, and the singing of "A Mighty Fortress Is Our God," and the Luther League rally hymn.

OHIO

AKRON

—Trinity Junior League is steadily increasing in membership and work. The first Sunday of each month is Missionary Sunday, and also the time of the regular business meeting. At the last business meeting, the following officers were elected: President, Theodore Marty; vice-president, Maxwell Emig; secretary, Dorothy Marty; assistant secretary, Elizabeth Johnson; treasurer, Ethel Klahre; assistant treasurer, Alpheus Marty; librarian, John Lutz; assistant librarian, Ray Brasaemle; pianist, Jeanette Martin; assistant pianist, Phylis Emig. In this way the children are taught to do the work of a regular society.

—Trinity League, at its last business meeting, elected Raymond G. Lutz, treasurer of the Luther League of Ohio, as its president; Ruth Brasaemle, secretary, and Philip Miller. Their program for the weekly meetings consists of a social hour from 5 to 6, lunch at 6 and the devotional hour from 6:30 to 7:30, with the regular study of the Luther League Topics.

LIMA

—The Lima District Luther League held their convention on Wednesday, November 10, in the First Church, Wapakoneta. The morning session was given over to business and to an address by E. R. Kochheiser, president of the Luther League of Ohio. In the afternoon there was a symposium on Luther League problems, "Luther League Organization and Life," participated in by delegates from the various Leagues, and a conference by Harry Hodges, General Secretary of the Luther League of America. The evening session was preceded by a pageant, "Luther's Coat of Arms," and the features of the evening session were an address by Mr. Hodges, and the sermon by the Rev. E. P. Conrad, of Middlepoint.

ZANESVILLE

—The Zanesville District Luther League held its convention September 2 in Holy Trinity Church, Newark, and elected the following officers: President, Rolland J. Dozer, Roseville; vice-president, John A. Ransbottom, Roseville; recording secretary, Lillian Johnson, Newark; corresponding secretary, Florence A. Dozer, Roseville.

PENNSYLVANIA

HARRISBURG

—On November 21 there was organized in Bethlehem Church, Harrisburg, a Luther League, which promises to become an important factor in the church's activities.

PITTSBURGH

—The fifty-sixth convention of the Pittsburgh District Luther League was held in the First Church, Pittsburgh, November 12, 1920. At the morning session reports were heard of the national convention, and the delegates pledged $535 to cover the $500 pledge made for the district at the convention. Echoes of the convention of the United Lutheran Church were brought by Prof. O. F. H. Burt, and Robbin B. Wolf, Esq. The addresses of the morning were made by the Rev. P. M. Kinports, of Monongahela, on the subject, "Wist Ye Not that I Must Be About My Father's Business?" and by Mr. Harry Hodges, General Secretary of the Luther League of America, who spoke on the challenge of the times to the young Lutheran in the great tasks before our Church. An interesting feature of the convention was the Junior session, at which the Junior League of Grace Church, Spring Garden Avenue, N. S., gave a demonstration of a weekly devotional meeting. At the evening session the Rev. R. W. Doty, of Rochester, gave an address on "Putting First Things First."

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

HINTS FOR PRESENTING TOPIC.

FIRST, the reason for the want—the great multitude and scarcity of food; lack of faith on part of disciples; disciples looking to earth for relief instead of heaven; they forget Jesus; apply these ideas to spiritual conditions of the world today. Second, the reason for the plenty—the meagre resources given to Christ; the time of blessing; the manner of distribution; no reason for waste and extravagance; there is that scattereth and still increaseth. Apply also to spiritual conditions today.

FOR DISCUSSION.

Jesus gives His disciples a lesson in self-sacrifice. His disciples are indispensable co-workers. In our difficulties we think of everything—but God. An exclusive church is sending the multitudes away. The anti-missionary spirit emphasizes the want, but does not see or use the abundance provided. We have no resources. Is it true? Dividing the work develops resources and leaders. Jesus is also interested in the bread and butter question. But is that all?

QUESTIONS TO BE ANSWERED.

What does the materialist see in this miracle? Can he justify his attitude to the Church today? What is the important question with many people today? Can their stand be justified in the light of this miracle? Why was the miracle performed? (John 6:26ff). What is the sin of the American people today? Are there any spiritual fragments that we should gather up? How should we do it? How far should liberality and economy go? Prove that it is more blessed to give than to receive. Why is it called "The *Dead* Sea?"

TOPIC FOR FEB. 13, "THE SUFFERING SAVIOUR."

HINTS FOR LEADER.

Emphasize the Lenten season—the reason for our topic. Why called the *Suffering Saviour?* Explain both words. Give reasons for His sufferings, method of sufferings and results of sufferings.

IDEAS FOR DISCUSSION.

The prophecy of the Saviour depicts His whole life as a life of suffering. A good and profitable discussion will be obtained by the exposition of each verse. This is a vision given to the prophet of the Suffering Messiah. Bring out most vividly the reason for His sufferings, as herein vividly pictured. The vicarious atonement and all that it means is herein contained.

QUESTIONS TO BE ANSWERED.

When was this prophecy written? For what purpose written? Is there anything in the times of the people of Israel which demanded this prophecy? Show it. What is meant by "our report"? "To whom was the arm of the Lord revealed" and when? The second verse pictures what part of His life? the third? the fourth? etc. How can we bring this passage of Scripture to bear upon the attitude of people today? This message is needed today, in what way can it be applied? What is the fallacy of the statement, "Every man is his own saviour"? What does this idea try to prove? How shall we counteract this idea today?

TOPIC FOR FEB. 20, "THE IDEAL MAN."

OUTLINE FOR PRESENTATION OF TOPIC.

The qualifications given in the verses of John 7 and 11 present Christ as a teacher and worker of miracles. He is a perfect teacher, and worked such miracles as no other ever did. He touches life at all points, and adapts Himself to life in all its movements. Our ideal man is by these methods of teaching and miracle working demonstrating the power of the Kingdom He has come to found, and we ask, what does it all signify? What does He come for? Why does He do these things? What is His motive? How is He going to set the world aright? Through His accomplishments does He not show Himself to be the *Ideal man?*

POINTS FOR DISCUSSION.

Jesus transcends our ideas of an ideal man. His characteristics are far superior to ours. Why? In His teaching Jesus had simplicity with great clearness. Could we call this a characteristic of our ideal man? Name some of the characteristics which we think should be in an "ideal man." Jesus is the ideal man for all ages and classes of people. Discuss simplicity, intellectuality, poise of manner, breadth of influence, authority of statement, insight of character, broad mindedness, mercy, love. What attributes can we not give to our "ideal man" from the verses of our text? Study them over and over again.

QUESTIONS TO BE ANSWERED.

Why were the Pharisees not able to take Him? What finally led them to take counsel to put Him to death? What was in Jesus that was not in the Pharisees and rulers of the people? What characteristic of the ideal man moved Peter? or any of

(*Continued on page 33*)

Senior League Topics

Advent 1920 — Advent 1921

November 28—First Sunday in Advent. (Biblical) *The Coming Saviour.* Isa. 42:1-10.
December 5—Second Sunday in Advent. (Biblical) *Preparation for Christ's Coming.* Luke 21:25-28.
December 12—Third Sunday in Advent. (Missionary) *Open Doors of Service* (Life Work).
December 19—Fourth Sunday in Advent. (Biblical) *Good Tidings for Zion.* Isa. 40:1-11.

CHRISTMAS.
1920.

December 26—First Sunday after Christmas. (Festival) *The Babe in the Manger.* Luke 2:1-14.

NEW YEAR.
1921.

January 2—Second Sunday after Christmas. (Festival) *A Year With Opportunity.* Luke 13:6-9.

EPIPHANY.

January 9—First Sunday after Epiphany. (Biblical) *The Mustard Seed and the Leaven.* Matt. 13:31-33.
January 16—Second Sunday after Epiphany. (Biblical) *Hidden Treasures and the Pearl.* Matt. 13:44-46.
January 23—Septuagesima Sunday. (Biblical) *Help in Need.* Matt. 15:32-38.
January 30—Sexigesima Sunday. (Missionary) *God's Mission Study Book—The Missionary Message of the Old Testament.*
February 6—Quinquagesima Sunday. (Biblical) *Want and Plenty.* Luke 9:12-17.

LENT.

February 13—First Sunday in Lent. (Biblical) *The Suffering Saviour.* Isa. 53:1-12.
February 20—Second Sunday in Lent. (Biblical) *The Ideal Man.* Jno. 7:45-47, 11:47-53.
February 27—Third Sunday in Lent. (Missionary) *God's Mission Study Book—The Missionary Message of the New Testament.*
March 6—Fourth Sunday in Lent. (Biblical) *The Burden of the Cross.* Luke 23:24-31.
March 13—Fifth Sunday in Lent. (Missionary) *Travels of the Book.*
March 20—Palm Sunday. (Biblical) *The True King of the People.* Matt. 21:9-11, 15.

EASTER.

March 27—Easter Day. (Biblical) *An Abiding Easter.* Luke 24:25-47.

THE EASTER SEASON.

April 3—First Sunday after Easter. (Practical) *The Duties of a Church Member.* Rom. 12:10-21.
April 10—Second Sunday after Easter. (Practical) *Reasons for Regularity in Attending Church.* Acts 2:37-42.
April 17—Third Sunday after Easter. (Practical) *What is the Congregational Obligation to the Synod?* Jno. 17:9-21.
April 24—Fourth Sunday after Easter. (Missionary) *Seed Springing Up.*
May 1—Fifth Sunday after Easter. (Practical) *The Vehicles of Worship* (The Service, Bible, Readings, Prayers, Hymns).

ASCENSION.

May 8—Sunday after Ascension. (Biblical) *The Ascending of the Lord.* I Thess. 4:13-18.

WHITSUNDAY.

May 15—Festival of Pentecost. (Biblical) *The Need of God's Spirit.* Zech. 4:13-18.

TRINITY.

May 22—Festival of the Holy Trinity. (Missionary) *Taking Root in Foreign Soil.*

THE TRINITY SEASON.

May 29—First Sunday after Trinity. (Biographical-Patriotic-Memorial Day) *Joshua, a Great Soldier.* Josh. 1:1-18.
June 8—Second Sunday after Trinity. (Biographical) *The Mission of Nehemiah.* Heb. 2:1-8.
June 12—Third Sunday after Trinity. (Biographical) *Zaccheus, the Publican.* Luke 19:1-10.
June 19—Fourth Sunday after Trinity. (Church History) *The Creed and Council of Nicae* (325 A. D.).
June 26—Fifth Sunday after Trinity. (Missionary) *Leaves of the Tree.*
July 3—Sixth Sunday after Trinity. (Patriotic-Independence Day) *The Nation and the Lutheran Church.*
July 10—Seventh Sunday after Trinity. (Practical) *The Family and Modern Amusements.* Luke 7:31-32.
July 17—Eighth Sunday after Trinity. (Practical) *The Family Pew.* Luke 2:40-47.
July 24—Ninth Sunday after Trinity. (Practical) *Practical Religion.* Col. 3:16-25.
July 31—Tenth Sunday after Trinity. (Missionary) *Missionary Principles in Practice.*
August 7—Eleventh Sunday after Trinity. (Practical) *Putting Laymen to Work.* Matt. 10:1-8.
August 14—Twelfth Sunday after Trinity. (Practical) *Young Men in the Church.* I Jno. 2:14-17.
August 21—Thirteenth Sunday after Trinity. *A Manly Young Man.* Dan. 1:8-21.
August 28—Fourteenth Sunday after Trinity. (Missionary) *The People Who Live Next Door.*
September 4—Fifteenth Sunday after Trinity. (Practical) *The Eyes of Youth.* I Kings 6:16-17.
September 11—Sixteenth Sunday after Trinity. (Biographical) *Origen, A Church Father.*
September 18—Seventeenth Sunday after Trinity. (Biographical) *Augustine, A Church Father;* died, Pona, N. Africa, 430 A. D.
September 25—Eighteenth Sunday after Trinity. (Missionary) *Beginning at Jerusalem.*
October 2—Nineteenth Sunday after Trinity. (Church History) *The Council of Pisa.*
October 9—Twentieth Sunday after Trinity. (Church History) *The Council of Constance.*
October 16—Twenty-first Sunday after Trinity. (Church History) *The Council of Basle.*
October 23—Twenty-second Sunday after Trinity. (Missionary) *Will a Man Rob God.*
November 6—Twenty-fourth Sunday after Trinity. (Biographical) *Life and Times of Luther* (The Festival of the Reformation). John 8:21-32.
November 13—Twenty-fifth Sunday after Trinity. (Missionary) *Into the Uttermost Parts of the Earth.*
November 20—Twenty-sixth Sunday after Trinity. (Biblical) *The Fullness of the Time.* Gal. 4:1-7.

Quinquagesima Sunday. February 6, 1921.

WANT AND PLENTY

(Biblical)

Luke 9:12-17.

DAILY BIBLE READINGS.

Monday—Psalm 136.
Tuesday—Psalm 138.
Wednesday—Matthew 10:5-15.
Thursday—II Corinthians 9:1-14.
Friday—I John 3:13-24.
Saturday—Romans 15:1-29.

(Ruth F. Formhals.)
Topic Study.

What a disappointment it must have been to Jesus when the disciples plainly showed that they had forgotten all about His power. He had performed miracles in order that they might know that He was the Son of God. This may have been a sort of a testing time and the faith of the disciples was not sufficient to make them realize that Jesus could and would take care of this situation.

It is strange that the disciples—the twelve whom Jesus had been training to carry on His work—did not have faith in Him at this time and yet we, after Jesus' teachings have been tested for centuries, depend on oursleves more than we depend on God. Jesus said, "Seek ye *first* the Kingdom of God and His righteousness and all these things (food, raiment, etc.) shall be added unto you." The love of

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The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW. 427 Drexel Bldg., Philadelphia, Pa.

our Heavenly Father is greater than any human love. He gave His only Son for us. John 15:16—"Whatsoever ye shall ask of the Father in my name, He may give it to you."

In the study of the Gospel of John it is interesting to note the many titles of Jesus. Soon after the feeding of the five thousand, in a conversation with the disciples, Jesus said, "I am the bread of life, he that cometh to Me shall not hunger and he that believeth on Me shall never thirst." John 6:35.

The lad played an important part in this story. It is quite natural for a boy to carry something to eat with him, but it is not so often that a boy will give his lunch to someone else. He must have wondered what the disciples were going to do with the food he had provided for his own use, and he surely must have been converted when he saw what happened to that lunch. This is but one instance which has been recorded in the Bible of someone giving *all*. Do we trust enough to make a real sacrifice? There is a story told of a boy whose father gave him fifty cents. He went to church and after hearing an appeal for money gave as his share the fifty cents. Not long afterwards his father questioned him about the money. The father was pleased with the unselfish spirit shown by his child, and in order to reward him gave him a dollar. "Well," said the boy, "my Sunday School teacher told us that we would receive by giving" (Luke 6:38), "but I had no idea that my money would be doubled so soon."

"And He took the five loaves and the two fishes, and looking up to heaven, He blessed them," John, in his account of this miracle says, "having given thanks." There are many ways of showing gratitude. The most simple thing is to say, "Thank you." May we always remember that "Every good gift and every perfect gift is from above, coming down from the Father," (James 1:17), and at least express our appreciation for our many blessings with a "Thank you."

First Sunday in Lent. February 13, 1921.

THE SUFFERING SAVIOUR
(Biblical)

Isa. 53:1-12.

DAILY BIBLE READINGS.

Monday—Exodus 32:31-34.
Tuesday—Matthew 16:21-28.
Wednesday—John 12:20-43.
Thursday—Philippians 2:5-11.
Friday—Hebrews 9:26-28.
Saturday—I Peter 2:19-25.

Topic Study.

The observance of Lent is not, as someone recently said, "a relic of ecclesiasticism savoring of formalism," but an infinitely precious custom kept and valued by our Church since the days of Luther. A custom that has its origin in the desire of the early Christians to get nearer to Christ.

In it we draw nearer to our crucified Lord, and in solemn and earnest service and heart searchings deepen our devotion. This topic, "The Suffering Saviour," is a very fitting one for this first Sunday in Lent, for it pictures our Saviour as we shall behold him in the coming Lenten days.

1. *He suffered because God's plan required it.* This seems to make God a hard-hearted tyrant, whose plans must be carried out regardless of pain and suffering. But this is not so. We cannot understand all, but God is not hard-hearted. It was God's great love for us that led Him to allow His only Son to suffer so greatly for us. The case of humanity was urgent. We could not be saved in any other way. The justice of God required that sin be punished with death. No one could stand in our stead but the incarnate Son of God.

So God gave His only begotten Son. How fully Christ appreciates this is seen in His spirit and words, "I must do the will of Him that sent Me," and while Christ came to earth willingly, it was not on His own initiative. The Father sent the Son to be the Saviour of the world. He came to do the will of the Father. A part of that will was that He should suffer and die in order that we, through His death, might have life.

He spoke of Himself as the good shepherd who was to lay down His life for the sheep, and added, "This commandment have I received of my Father." When we these days think of Christ's sufferings let us remember that they were made necessary by our sin.

2. *He suffered willingly.* While God's plan for our salvation required that Christ suffer, Christ was not an unwilling sufferer. We need only to read St. Matthew from the sixteenth chapter to the end of the twenty-fifth to have impressed upon us the great truth of Christ's willingness to suffer for us. His love for us was no less strong than the love of God the Father. That love led Him to leave His place at the right hand of God and come among us as a man. He humbled Himself and took our human form. He walked the way of a man, sin excepted. He became tired, hungry and oppressed. He suffered in our service, endured the spite and hate of men, and finally the shame of the cross. To this He was not compelled, but did it all of His own free will because He loved us.

The greatness of this voluntary suffering for us we will never fully know. We catch a glimpse of what it meant to Him in the suffering in the Garden of Gethsemane, and it fills us with reverence, humility and awe.

John 10:18, "No man taketh my life from me, but I lay it down of myself."

3. *He suffered for us.* This has impressed itself upon us as we have gone along in this study, but it should be said again and again by every one of us. We are stirred to the depth of our emotions as we read of the terrible suffering our Saviour had to undergo. But to realize that it was all undergone for us, is to bring us to our knees in an agony of humility and sense of unworthiness. And we cry with Peter, "Unworthy, O Lord, am I."

How we should love this blessed Saviour of ours and give to Him our lives in constant devotion.

Questions. 1. Can you give other prophecies of the suffering Saviour? 2. Did Christ really suffer? 3. How did those to whom He came add to His suffering? 4. Can we cause Christ to suffer now? 5. Was the suffering of Christ in vain? 6. Did Christ suffer in vain as far as you personally are concerned?

Second Sunday in Lent. February 20, 1921.

THE IDEAL MAN
(Biblical)

Jno. 7:45-47, 11:47-53.

DAILY BIBLE READINGS.

Monday—Matthew 8:13-17.
Tuesday—Matthew 4:1-11.
Wednesday—Mark 1:35-38.
Thursday—Luke 4:16-30.
Friday—Mark 6:1-6.
Saturday—John 10:11-18.

Topic Study.

The dictionary tells us that an ideal is an "imaginary perfection." Christ is the exception to the rule. He is a very real perfection.

The cynic tells us that the ideal never existed. Christ disproves his statement. He was altogether lovely.

"He knew no sin, neither was guile found in His mouth: When He was reviled, He reviled not again: He returned good for evil."

His whole life was one of service for others. He never neglected but sought opportunities to help his fellowman, *and with it all he was a man.*

His goodness and holiness did not make him effeminate. None could stand before His righteous wrath. The money-changers in the temple fled before it—the hypocritical Pharisees were silenced before it—evil doers trembled at it—but little children climbed into his lap with perfect confidence.

And he was perfectly human with it all. He was born naked into the world—fled from His enemies—suffered—made enemies—was tempted—wept—attended social affairs—funerals—went to church—died—rose from the dead.

Why was He the ideal man? Because His spiritual nature rose majestically above his human nature. It was the ruler of his life—it guided his thoughts and actions—it led Him to grow in favor with God and man. Let us use this Lenten season to pattern ourselves more unto His likeness. Let us put under the things of pride, flesh and sense. Let us exalt the things of the spirit. Let us strive to become *Ideal Men.*

(See Topics Booklet, Page 28.)

For Thought and Discussion.

Is it true that Jesus is the ideal man?

How many are taking His way of life as their ideal? Are you?

Are you baptized?

Have you ever prayed all night? How much earlier than otherwise do you rise in order to be alone for prayer?

Can you meet each temptation with the Scripture? Is that possible?

Have you learned a trade? Can you work with your hands? Do you want to? Is it "beneath" you?

To what should a business man give his chief concern? Is it reasonable to expect him to put doing good and helping people out of trouble ahead of business? In how far is everyone expected to preach Christ?

Third Sunday in Lent. February 27, 1921.

MISSIONARY TRANSLATORS OF THE BOOK

(Missionary)

(The Bible and Missions.)

DAILY BIBLE READINGS.

Monday—Luke 2:29-32; Matt. 4:23-25.
Tuesday—Matt. 4:23-25.
Wednesday—John 3.
Thursday—Matt. 28:18-20.
Friday—2 Cor. 4:4-10, 9:23-30.
Saturday—Rev. 8:13-17.

(Rosalyn Summer Sease.)

Some of the Most Important Translations of the Bible By Lutheran Missionaries. Martin Luther. Our great Reformer Doctor Martin Luther is the prince of all Bible translators. His work is unsurpassed. Every Lutheran knows something of the translation of the Bible in German. But it is not as well known that his great heart was beating for giving the Bible to all people in their own language. Indeed, Luther has done more for Foreign Missions than we ever believed. His work of translation has given the impetus and help to many a missionary. Luther was a man with a vision: he saw the growth of the Word of God in all the world. In his commentary on Mark we read this beautiful illustration which he used to show that the Word of God must go on, until it has accomplished its great mission. He says that the Word of God is like a stone thrown into the water, it makes rings one greater than the other, until they have reached the shore. So it is with the word of God, Luther has thrown the stone into the sinful and perishing world and made rings in the Kingdom of God, for others have followed him in their very difficult task of Bible translations.

Ziegenbalg. Ziegenbalg has been called the first of all Lutheran missionaries, who ranks also first among all missionaries. Yet this great man died at the early age of 36 years, February 23rd, 1719. His great aim was to give at least the New Testament to his people, the Tamils in India. He had to rely entirely upon himself and his great Helper above. He began October 17, 1708, and had accomplished his work in two and a half years. March 31, in 1711, was that great day. We are told that when he read the verse 1 John 3, 1 in the language of the Tamils, that his teacher, who had been helping him, wept bitterly and said, "O, how shall we translate that?" If the original language would read, "that we shall kiss his feet," that would be great love already, but now reads, "we shall become his children." No translation, however, is doing much good, except it is printed. To his great delight English people gave him an outfit of a printing press and on September 25, 1713, the New Testament was ready.

Schultze. Benjamin Schultze was born in Somenberg, Prussia, in 1689, a later co-laborer of Ziegenbalg, finished the translation of the Bible begun by Ziegenbalg who had translated only the 5 Books of Moses. He finished his translation which he had begun in 1723, in 1732.

Fabricius. This translation was entirely revised by Philip Fabricius, a man of great ability as a translator. His translation which was printed in 1772 was such a masterpiece that 116 years later his work was declared as unsurpassed in spite of all imperfections. Yea, a native preacher in Ceylon declared in 1850 that this translation was the best of all.

Egede. From the sunny South of India's coral strand let us direct our attention to Greenland's icy mountains. Hans Egede, a Norwegian, was the pioneer missionary here. He was born in 1686 and a preacher in his native country. His burning zeal to bring the Gospel to the people in this icy region moved him to leave all at home and to go, where nobody had been before with the eternal message. He landed in Greenland in 1721 on the 3rd of July. His circumstances were like Ziegenbalg's. He had no literature, and no teacher at all. To learn the language, he had to try to catch the sound of a word, and after he had learned the first word, "Kina" (what is that), he kept on inquiring. Even if he has not given us any translation, we have to mention his name, as he had given the key to the language to his son, Paul Egede, who was one of the greatest linguists and who translated the New Testament in 1750.

Truber. Primus Truber, a Croatian, with zeal to bring a reformation about in his country was an untiring worker and gave the translated New Testament to his people in 1560. He translated also the New Testament in the language of the Wend-Hungarians.

Kropf. From the early translators we have to call the attention of our missionary friends to the later ones. Doctor Kropf rank first among them. The writer remembers very well when in 1887 this little old and most humble man of God came to Berlin to have his translations printed. He was a very successful missionary among the Kaffirs, in the Cape Colony. Kropf was old and feeble, and so was his old and faithful helpmate, but both had only one desire, to return to their beloved people as soon as possible.

Krapf. A great missionary of a similar name was Ludwig Krapf. He was a pioneer in the East Africa mission. Krapf was such a great linguist that he finished his dictionary of six East African languages in 1852. He was honored by King William IV and the Prince Regent of England. We mention this as he has enabled many a missionary in his work of translating the Bible.

Posselt. Wilhelm Posselt, missionary in British Kaffirland, has a most interesting career as a missionary. No one should miss reading his biography. Posselt translated some epistles of the New Testament. Later on he helped American missionaries to translate the Psalms. When he came to the Kaffirs, they told him "You come in vain to us; we are only dogs; we want to eat." Posselt died in 1885 and left his son in the mission field.

Other Translators. To be brief,, we mention only the names of some more missionaries who gave the eternal Light to the people in darkness by their work of translating the Bible. Such are Knothe, Marensky in North Transvaal and missionary Doehne who translated the Bible in the Zulu language. One of the latest translations is that of missionary Fossum in the language of the Kurds, and the translation of missionary Paul Schulze, the only missionary who knows the language of the Kuvi, a people bordering on the heights of Rajahmundry in India. As many a missionary during the war, so he was interned, and like Luther, he used his captivity to translate the Gospel of St. Luke. It has appeared in print since.

Guetzlaff. We have in connection with the translators mentioned to call the attention to the "Apostle of the Chinese," as the inscription on his tombstone reads. Paul Guetzlaff was born in Pyritz, Germany, in 1815. There was hardly a greater linguist than he. As a comparatively young man, he wrote books on missions in German, Latin, English, Dutch, Chinese, Japanese, Siamese, Cochin-China, and besides this he had command of the Persian language. His linguistic work has been a great help to the missionaries in China, which is a most difficult language to learn.

Odd Gottskalkson. It is interesting to learn that the people on that little island, called Iceland, had the Bible translated in their language in 1540 by Odd Gottskalkson, who studied under Luther of Wittenberg.

Summary. If we now begin to summarize the many translations as far as it is possible, we can give the following information: *Malaysia* has 12 translations by German missionaries and 1 by a Swede, the first translations being dated 1846. *Persia* has 3 translations, 2 by Germans and 1 by an American missionary. Rev. A. Hardeland gave them the first translation in 1886. *Central Asia* has received 3 translations of Swedish missionaries, of which the first was made by Prof. Ahlquist for Western Siberia in 1881. *Europe* received most of the translations from the pen and ardent work of their own countrymen. As such we mention Finland, the Faroe Islands, Norway, Lapland, Sweden, Prussia, Lusatis, Hungary, Esthland, Livonia, Livland, Cur-

land. *Galla-Ittu* in Abyssinia had the Gospel of St. Matthew given them by a Galla freedman. *Africa*—translations were made, 24 by German, 4 by Swedes, 1 by Finnish, 1 by Danish missionaries. Sierra Leone received the first translation in 1815 by Rev. R. C. Nylander. *North America* received 6 translations from the Danish and 3 from Moravian missionaries. *Asia China* received 5 translations from German missionaries, of which 1 was made with the assistance of English missionaries. A Basel missionary gave them the Bible in Latin letters. Missionary Gutzlaff gave them the Bible in 1835. *India* received 18 translations from the hands of German, and 1 from Swedish missionaries. The first Bible came from Missionary Benjamin Schultze in Telugu. *Siam*—two German missionaries gave them the Bible in two translations; one of them was Guetzlaff. *Japan* received the Bible from three German missionaries; one of them was Guetzlaff, who gave them the word of God in 1839.

We must also call attention to the fact that the Lutheran missionaries have been the ones who have spread the Bible more than others on account of their many translations, surpassing all other denominations.

Introduction of Some Notable Translators. William Carey. Carey made or edited, between the years 1801 and 1822, thirty-six translations of the Scriptures; six were versions of the entire Bible, and twenty-three of the entire New Testament. Not only were these translations made, but they were published, every step of the mechanical process being attended with incredible toil. Before he died, through his agency the Scriptures had been given in their own language to three hundred and thirty million people, one-third of the entire population of the globe; and two hundred and twelve copies of these versions had been issued from the Serampore presses.

Robert Morrison. In translating the Bible into Chinese there is one outstanding man, Robert Morrison of England. In his early manhood he had dedicated himself to the work of Christ. God sent him to China, where he worked faithfully against terrible obstacles to give the gospel to the Chinese. Since all public presentation of Christianity was forbidden, he saw that his one line of access lay in the preparing of books. He gave his remarkable powers to the study of Chinese. He prepared a grammar and an Anglo-Chinese dictionary, containing forty thousand words. In its preparation he had consulted ten thousand Chinese volumes, and gained a knowledge of Chinese writings such as no European had ever possessed. The East India Company published the dictionary in six huge volumes, at a cost of $60,000.

God had been the great pioneer, as He always is in making paths in the desert along which the human pioneer may find his way. An unknown Catholic missionary had completed a translation of part of the New Testament—Acts, Luke and some of the Epistles—and his forgotten manuscript was discovered by Morrison in the British Museum. A Chinese man was found living in London, at that time a very unusual circumstance. This man guided Morrison in his first explorations of the language, and taught him how to use a Chinese camel's hair brush in writing Chinese characters. With the help which this man could give him, Morrison began, and in a few months completed transcriptions of this manuscript copy of the New Testament.

Gutzlaff. Dr. Karl Friedrich Augustus Gutzlaff was another of the linguistic giants whom God had endowed and brought into the world to make the Bible known outside the bounds of Christendom. On his way to his field in China he was detained in Siam and improved his time by translating the Bible into Siamese. He reached China in 1831, the very year in which a Japanese junk was storm driven on the Pacific Ocean. The boat, after being tossed about for four months, was wrecked on the Oregon coast, the survivors were made slaves by the Indians, rescued by the Hudson Bay Company and were sent across Canada to England. From London they were sent back to China, and after four years of wandering, landed at Macao in December in 1835. Gutzlaff took them to his own home, and, not satisfied with having made a beginning in the languages of Siam and China, promptly began to learn Japanese from his guests. In two years he had translated the Gospel and Epistle of John into Japanese, and had them printed at Singapore. It may not be without interest to mention that this same Dr. Gutzlaff was the one whose pamphlet on Medical Missions made Livingstone decide to be a medical missionary, whose Chinese translation of the Bible was republished by the leaders of the Tai Ping rebellion, and who was the author of sixty-one volumes in Chinese.

Hepburn. The Japanese Bible of today is the work of a group of translators, the earliest and greatest of whom were Dr. S. R. Brown, Dr. Hepburn, Dr. Green, and Dr. Nathan Brown. Dr. Hepburn, one of the most famous of these men, was the maker of the first English-Japanese dictionary. When he went to Japan there were no helps in the study of the language. He had to depend on writing down the sounds of words on tablets as he learned them. He studied with such good purpose that in eight years he was able to publish a superb specimen of lexicography, the English-Japanese dictionary, on which all subsequent dictionaries are based. The completed version of the New Testament was published by the Committee in 1880, and that of the entire Bible in 1888.

John G. Paton. John G. Paton, translator of the New Testament into Aniwan, one of the many languages of the New Hebrides, tells of the joy which the first book gave to the Chief Namekei; "Is it done? Can it speak?" asked Namekei excitedly. "Make it speak to me! Let me hear it speak." When part of the book was read to him, he shouted in an ecstasy of joy, "It does speak! It speaks my own language, too! Oh, give it to me!" He grasped it hurriedly, opened and then closed it with a look of disappointment, and said, "I cannot make it speak! it will never speak to me." But it did, for the old Chief with painstaking persistence learned to read, and as children and strangers gathered round him he would produce his prized book, and say, "Come, I will let you hear how the book speaks our own Aniwan words."

Lawes. Time would fail to tell of two brothers, W. G. Lawes and F. E. Lawes, who gave thirty-six years of their lives to clear a path for the Book into the minds of the men of Savage Island; or of the seven years given by this same W. G. Lawes to complete and revise the New Testament translated by James Chalmers into the speech of one of the tribes of New Guinea, for men of the Stone Age.

WHY A LUTHER LEAGUE

(*Continued from page* 8)

erudition of her theologians, the deep piety of her saints, that her children should be encouraged to contemplate her excellencies and glories. This the Luther League has striven earnestly and honestly to do. The result is a greater spirit of loyalty in our young people and throughout the Church.

Fifth. It has helped to bring the Lutheran Church in America closer together. Whatever kind of a Lutheran we may be the earnest desire in the hearts of all those who love the great Church of Luther is that all Lutherans may be one. One not simply in organization but one in spirit and fellowship and service for Christ and against sin. This day is coming. The laymen in many ways are in advance of the clergy. This drawing closer is due in large measure to the Luther League. It has been non-synodical in character, and here first Lutherans of different bodies came together to work side by side for the glory of the Church and upbuilding of the Kingdom.

Fellow Church workers and pastors, the Luther League has proven its practical value in the local congregation and Church at large.

What it shall be and do in the future depends in no small measure upon us. It needs your help, guidance, cooperation and prayers. Will we give them?

Hints for Intermediate Leaders

BY REV. ARTHUR T. MICHLER.

GENERAL SUGGESTIONS.

A SUCCESSFUL League is made by an enthusiastic and hard working leader. These elements quickly influence our boys and girls. Then comes the response. Our boys and girls will prepare assigned work and will take part in the meeting, *if* the leader takes the trouble to get and plan the material and then show them what they are to do. In these columns and in the Topics for Intermediates published in the REVIEW, the leader will find material and suggestions. The leader must then do the rest.

Every meeting will have an opening and a closing service. This can be arranged to suit local conditions. There will also be a roll call and an offering. The leader can use the N. T. benediction as follows: "The grace of Our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with us all. Amen." The use of illustrative material is always interesting and helpful. If you have a blackboard, use it. The hymns suggested are taken from the L. L. Hymnal. The same hymns can be selected from the Church or Sunday School books.

Feb. 6—Hymns 59, 191, 204, 219, 142. Psalm 24. Use suitable collect read by a member or have a written prayer prepared in advance. Use I Cor. 13 as a memory selection *for the month.* Assign this to several members to recite each meeting and grade their efforts. Insist on this; you will get results. Select short scripture readings to be read in the meeting. The more taking part the better. Have members read Topis, each taking a paragraph. Follow with brief prepared papers on "The Prodigal Son," Luke 15:11-32; "The Good Shepherd," John 10:1-21; "The Disciples Sent Out," Luke 10:1-16; "The Laborers in the Vineyard," Matt. 10:1-16; "The Ten Pounds," Luke 19:11-28; "Peter's Sermon," Acts 2:14-36; "Philip's Work," Acts 8:26-40; "Peter's Missionary Journey," Acts 10:1-48; "Paul's First Journey," Acts 13 and 14. Questions to be answered as follows: What does "mission" mean? What are the Gospels? Of whom do they speak? What chief purpose do we find in them? What is the book of the Acts? What do the Epistles teach? *Leader's Blackboard Talk.* Draw foundation of a building. Show how necessary it is. Likewise Spirit of Christ is foundation of missions. But the Spirit must be *in* us, through a study of the New Testament. The more we study, the more zeal. Lack of study, a weak interest. How many will read and study the New Testament daily?

Feb. 13—Hymns 44, 100, 222, 224, 184. Psalm 23. Prayer: "O Lord Jesus, into whose name I have been baptized, grant me the power of remaining faithful to Thee until death. I know Thou art my Saviour and friend. I love Thee and give Thee my heart. Help me and all of Thy children, for Thy name's sake. Amen." Prepared written papers. Scripture memory, I Cor. 13. Topics read by members. Short essays: "What Makes a Real Friend?" "A Friend of God," Gen. 22:1-19; "An Important Decision," Ex. 3 and 4:1-18. "Laying Hold on Christ's Life," Matt. 14:22-32. Recitation, "O Thou Best Gift of Heaven," 381 Ch. Bk. *Leader's Outline.* Comment on Topic and essays. Much will be said that will open the way for comment; then ask questions. Put the best on the board. Give a list of Bible instances where God was believed and followed. Give a story illustrating the determination of a boy or girl to love Christ and follow Him. Urge each one to personally lay hold on Christ.

Feb. 20—Hymns 57, 106, 161, 180, 184. Psalm 100. Prayer: "Almighty and everlasting God, Who dost always multiply Thy Church, grant unto all those who are preparing for communicate membership in Thy Church, increase both of faith and knowledge, that they may rejoice in their baptism and really and heartily renew their covenant with Thee, through Jesus Christ our Lord. Amen." Personal written prayers read at the meeting. Reading of the Topic by paragraphs. Essays on Topic: "What Enlisting Means." Recitation, "Blessed Saviour Who Hast Taught Me," Ch. Bk. 176. *Leader's Outline.* Put answers to following questions on board. In what respect is the Church like an army? What does an army need? The Church? Is a soldier to make excuses for being a soldier? Why? Do Christians? What are they? Is desertion from the army an honor? Why? What about desertion in the Church? What is to be our aim in Confirmation? Conclusion: Give an account of the most impressive confirmation service you ever witnessed.

Feb. 27—Hymns 20, 103, 223, 233, 27. Use suitable collect or have written prayers offered by members. Psalm 91. Scripture memory as above. Presentation of Topic. Have members present following subjects by reading the Scripture passages:

(*Continued on page* 34)

Intermediate League Topics

JANUARY.

2. A Year With Opportunity—Luke 13:6-9
9. The Mustard Seed and the Leaven—Matt. 13:31-33.
16. Hidden Treasures and the Pearl—Matt. 13:44-46.
23. Help in Need—Matt. 15:32-38.
30. God's Mission Study Book—The Old Testament.

FEBRUARY.

6. God's Mission Study Book—The New Testament.
13. (Decision) Laying Hold on Christ—Acts 16:25-34.
20. (Confirmation) On Record for Christ—Matt. 10:32, 33.
27. Temptation—Standing True to Christ—Matt. 4:1-11.

MARCH.

6. Chivalry—Knights of Christ—Mark 14:1-9.
13. Prayer—Conversing with Christ—John 14:6-14.
20. Palm Sunday—Marching in Christ's Army—Josh. 24:19-25, 2 Tim. 2:1-5.
27. Easter—Alive for Evermore—Matt. 28:1-8.

APRIL.

3. Our Missions in India—Ps. 2:8.
10. Choosing a Vocation—1 Cor. 7:20-24.
17. Why I Like My Home—1 Chron. 13:13-14, Prov. 31:1, 27-28.
24. The Bible Every Day—Ps. 1.

MAY.

1. What Else to Read—1 Tim. 4:12-16.
8. (Ascension) Christ the Lord of All—Phil. 2:9-11.
15. (Whitsunday) Tongues of Fire—Acts. 2:1-11.
22. (Trinity) The Holy Trinity—1 John 5:6-12.
29. (Memorial Day) On Flanders Field—2 Cor. 10:3-6.

JUNE.

5. Our Missions in Japan—Is. 41:1-9.
12. Our League's Summer Program—1 Cor. 16:9.
19. Camping and Conferences—Mark 5:1-2, 6:31-32.
26. Our Bodies—God's Temples—1 Cor. 6:19-20.

JULY.

3. (Independence Day) How God Has Blessed Our Country—Lev. 25:10.
10. The Other Fellow—Phil. 2:1-4.
17. Missions in Africa—Is. 10:1-5.
24. God's Out of Doors—Ps. 19:1-6.
31. What We Owe to Animals—Prov. 30:24-31.

AUGUST.

7. Our Missions in China—Matt. 7:36-38.
14. A Message from Birds—Matt. 6:25-26.
21. The Foreigner in Our Midst—Lev. 19:33-34.
28. Stephen and Phoebe—Acts 6:1-8, Rom. 16:1-2.

SEPTEMBER.

4. Our Missions in America—Acts. 1:6-8.
11. Preparation—1 Sam. 17:41, 49, Gal. 1:17-18.
18. Habits—Luke 4:16.
25. Our League's Winter Program—Col. 3:16-17, Heb. 13:20-21.

OCTOBER.

2. Recruiting for Christ—John 1:43-51.
9. Living Straight in School—Prov. 1:7, Phil. 4:8, Rom. 14-17.
16. Good Times Indoors—Ps. 16.
23. Our League Emblem—Ps. 20:—, 1-9.
30. (Reformation) Luther's Heroic Stand—Dan. 3:13-18, Ps. 46:1-3.

NOVEMBER.

6. Our Missions in the West Indies—Rom. 15:1-2.
13. Rich Toward God (Giving)—2 Cor. 8:1-9.
20. Nine to One (Thanksgiving)—Luke 17:11-19.
27. The Story of Our Congregation—1 Sam. 7:12.

DECEMBER.

4. Christ of the Andes—John 12:20-32.
11. Our Boys and Girls for the Ministry—1 Sam. 1:24-28, 2 Tim. 1:6.
18. Receiving and Giving—Acts 20:28-35, Luke 6:33-34.
25. God's Gift—John 3:16-17.

FEBRUARY 6, 1921.

God's Mission Study Book—The New Testament.

Rev. H. F. Baughman.

In our last missionary theme we learned that God has given us a great mission study book called the Bible which is divided into two great ages of revelation, the Old Testament age and the New Testament age. We saw that this Book shows us in the Old Testament, the lost condition of mankind in sin, and the hopelessness of the world without Christ. It was a gloomy picture.

Today we shall think of a brighter fact, the saving truth of the New Testament revelation, the heart of which is recorded in John 3:16. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

The whole Bible teaches us the great truth of redemption. The Old Testament reveals the origin and history and results of sin. It shows the need of salvation—the inability of man to save himself—the necessity of a Saviour. The New Testament is the story of God's love applied to human need. It reveals how God saved the world by sending His own Son to become man and to make for man satisfaction for his sins. This He did by His sufferings and death on the cross. He made atonement by His death for the sins of all the world, and He now offers us this salvation freely. "By grace are ye saved through faith." We learn here that "the wages of sin is death but the free gift of God is eternal life in Christ Jesus, our Lord." This is a blessed message, the message of salvation, which brings us peace of spirit.

But the clearest fact revealed in the New Testament is that we cannot have this message and keep it to ourselves. One of the reasons for the failure of God's people in the Old Testament age was that they neglected to carry God's truth to others, they became self centered. So in the New Testament Christ teaches most plainly that this good news of salvation is for all men, and He commands His followers to be missionaries and tell the good tidings to those who have never heard them.

Have you ever noticed how prominently this thought appears in the New Testament? When Jesus was born the angel said to the shepherds "I bring you good tidings of great joy which shall be to all people, unto you is born this day in the city of David a Saviour which is Christ the Lord." The good tidings of this Saviour are for all people. When He started His ministry and called His first followers He told them He would teach them to catch men. Every important and solemn event of His life was accompanied by the command in some form to go and tell. And before He left the earth to return to the Father He gave His final command to "go into all the world and preach the Gospel to every creature."

It is interesting to note how truly His first followers accepted this missionary work. Read how Andrew brought his brother to Jesus, and how Philip found Nathaniel. And especially read the stirring accounts of Paul's missionary journey recorded in Acts, and surely you too will want to help carry this Gospel to every creature.

FEBRUARY 13.

"Laying Hold on Christ."

Rev. Arthur T. Michler.

Scripture Lesson—Acts 16:25-34.

Scripture Readings—Luke 3:1-14; Matt. 16:13-20; John 6:66-69; Acts 2:37-40; Acts 9:1-9; John 11:20-27.

The Scripture Lesson calls our attention to the wonderful conversion of the jailer at the prison in Phillipi. St. Paul and Silas were put in jail for preaching Christ and healing a certain girl of an evil spirit. When the masters of the girl saw that they could make money no longer, they were angry at Paul and Silas and had them imprisoned. But instead of complaining, they worshiped God in the quiet hours of the night; with the result that they were released by the angel of the Lord. The jailer became frightened and was about to commit suicide when Paul called to him, and preached Christ to him, with the result that he and all of his house were baptized.

Our Baptism. Most, if not all, of us were baptized when we were very small. But the question arises whether we really understand what that means? Well let us see. When we were baptized, the Holy Spirit came into our hearts and made us spiritually new. We were made spiritual children

of God. He became our Father, in a new and real sense. Of course we did not *know* much about all of this, but, as we grew in size, we also grew in understanding. But all the time we were the children of the Father. Now that we know more of the Will of God we are not a member of Christ's Kingdom any more than when we were at the age of six. If we had died then, we would have been saved because of our baptism, which gave us all of the righteousness that Christ secured for us on the cross. The only difference, then, is that we have grown into a *greater understanding* of our faith. But we see that it is not our brains that saves us, but our turning to Christ *with our heart* because He first turned to us in infancy in Holy Baptism.

Our Responsibility. Now that we have grown to the age when we understand what we are doing, the question now comes to all of us, Are we going to say, I want to continue in the Kingdom of God and remain a child of my Heavenly Father? This is the important question for all of us at the Intermediate age. The responsibility, up to this time, has been that of our sponsors. Now *we* must *decide* on the issue, for the responsibility must be taken by ourselves. Are we then going to *lay hold on Christ* with our *hearts*, assisted with our heads; or are we going to avoid the issue and in effect say no to the question?

Lay Hold on Him. This then is what every one of us should do at this time. It means that we should really consider what we think of Christ. Is he a real friend, a real brother, a real Saviour to us? He *will* be if we *decide* to be with Him and really *love* Him. This is what the jailer did. He decided for Christ, was baptized and rejoiced. This experience also included his family. *Now is the time* for all of us to say, I will take Thee into my heart and love Thee as my Saviour and friend. Help me to be faithful unto death. Amen.

FEBRUARY 20.

On Record for Christ.

Matt. 10:32-33.

Parallel Passage, Luke 12:8-9.

Memory Passage—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—Romans 10:9.

The Topic.

A Scrap of Paper. A promise that isn't worth the paper it is written on is called "a scrap of paper." Why does a stamp carry your letter? It is only a scrap of paper. But it's a Government promise, too. A promise is made to be kept. Don't make promises you don't intend to keep.

Christ's Promise. Christ promises Eternal Life to all who believe in Him. He promises us faith. He promises forgiveness if we repent.

Christ's Part. To keep these promises Christ was born. He suffered, died, rose again, and ascended to the Father. Then He sent the Holy Ghost to give the Church repentance, faith, and knowledge.

Our Promise. At baptism every child is pledged to serve God. At confirmation he makes it a personal promise. That is a promise to be kept forever.

Our Part. A Christian is a follower of Christ. We know a doctor by the work he does. So the world knows the Christian by the work he does. Our lives confess or deny Christ before men.

Live Up to Your Promise. At confirmation you will make God a promise. Don't let it become a scrap of paper. People know by our lives whether we live up to our promise or not.

Two Wonderful Records. Some people don't live up to their promises to God. They look as happy as others. But every word and deed is carefully recorded in Heaven. On Judgment Day we must answer for everything we have said and done. Jesus keeps a special record in "The Lamb's Book of Life." There the names of all His faithful followers are written.

Our Record. We do things that are wrong. Christ tells us to be sorry for offending God; to stop doing the wrong, and to do the right. We keep our records clear by true repentance.

Something God Cannot Do. God cannot make us keep our promises. Neither can Christ confess before the Father that those who thus deny Him are His disciples.

The Fault. Christ denies no one willingly. He is compelled to. No honest person would pass worthless money. Neither can Christ call an unbeliever His disciple.

The Credit. We do nothing to save ourselves. Christ does it all. But He rewards us according to our works.

Don't Forget Your Promise. You expect to make God a promise at the confirmation altar. Keep it! We cannot be perfect. But Christ will forgive and confess those who confess Him. He will deny and punish those who deny Him. At confirmation we put our lives on record for Christ. We make God a promise. He will give us strength to keep it.

FEBRUARY 27.

Standing True to Christ.

(Rev. M. M. Allbeck, D. D.)

Matt. 4:1-11. Read also Luke 4:1-13.

Commit to memory Verse 10, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

This is the third Sunday in Lent. We are learning of the sorrowful things our Saviour suffered for us that we might have eternal life. The scripture lesson sets before us the three-fold temptation which our Lord endured, showing His loyalty to God and to us poor sinners.

1. Jesus came to earth for a great purpose. That was to do the will of the Father in providing for us a way of salvation from sin. At the early age of twelve He said, "Knew ye not that I must be about My Father's business?"

In early manhood he exclaimed, "I must work the works of Him that sent Me while it is day."

Man had broken the law of God. To save man from punishment for that sin Jesus must make satisfaction by suffering as a man for men the penalty we deserved, and by providing a redemption price of such infinite value as to cover the sins of all men for all time.

2. Satan endeavored to make our Lord disloyal to God and the great work He came to do. If ever before the devil tried the Lord we do not know; but immediately after His baptism, when He is led of the Holy Spirit into the wilderness to pray, Satan attacks him fiercely and cunningly. All the sufferings of the Saviour were caused by the devil.

Satan has three great methods of creating disloyalty in human hearts. These he has used with fearful success! Sometimes they are called keys to the human heart. They are (I John 2:16), "The lust of the flesh, the lust of the eye, and the pride of life."

In these ways the evil one tempted Jesus. First he appealed to the flesh. Jesus had fasted forty days, and was hungry. Then Satan said, "Command that these stones be made bread," which would have been to distrust the love of the Father to care for His needs.

Then Satan appealed to "the lust of the eye." He led Jesus to a lofty pinnacle of the temple at the hour when many people came to worship, and said, "Cast Thyself down;" which indeed would have been a very showy thing to do, but would have been a sinful presumption upon the care of the Father to protect Him from harm.

Finally he caused Jesus to behold the glory of the kingdoms of this world, and promised that if He would fall down and worship Satan, all these kingdoms should become his. This was an appeal to the pride of life.

3. Jesus stood loyal to God and the purpose for which He came. He met the temptations of the devil by using the Word of God. David gave us the rule, "Thy Word have I hid in mine heart that I might not sin against Thee."

Lessons—

Christian young people are called of God through His Word to a high and holy purpose in this world. We are to glorify Him by holy lives and Christian service.

Satan is ever determined to make us disloyal to Jesus. He uses the same three keys to open our hearts to evil. They have a powerful appeal to impulsive, ambitious youth. How many young lives he thus leads into sin and shame!

Jesus is our example and inspiration to stand loyally for God.

We must pray as Jesus did.

We must be watchful against every assault of the devil. I Peter 5:8.

We must know the Word of God and use it against Satan as Jesus did.

"Resist the devil and he will flee from you." Jas. 4:8.

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

THE following hints should help you have successful meetings during February. Write to the office, 427 Drexel Building, Philadelphia, for any help you need in carrying them out.

FEB. 6—"HOW THE BIBLE WENT TO INDIA." (Missionary). (See Topic).

FEB. 13—'MY FAVORITE BIBLE CHARACTER AND WHY."

1. Opening devotions, hymn, prayer by Junior president, Scripture lesson (Hebrews 12:1), read by one of the Juniors. (For additional suggestions for your devotional exercises see pages 8, 9 and 10 in "Training Our Juniors," secured from this office, 5 cents.)

2. Roll call, reading of minutes, new members.

3. Memory work, Lamplighter's Alphabet recited. (See Junior Program Packet, secured from this office.)

4. Study of Topic. (a) Topic as found in the REVIEW divided into four parts, assigned beforehand to four Juniors, and presented by them at the meeting. (b) A week before meeting assign names of some of the best known Bible characters to some of the older Juniors, let each at the meeting tell a few facts about the life and work of this character, without mentioning name, and have the rest of the members guess what character is represented. The following list is a good one to give out: Noah, Moses, Esther, Joseph, Samson, Paul, Matthew, Ruth, Abraham, Solomon, Peter. (c) Have children in turn name their favorite Bible characters, write these on blackboard, announcing the one receiving the greatest votes. (d) Summing up of Topic by leader.

5. Hand work. On page 4 of the notebooks which the children are making, have them write the story of their favorite Bible character. (Are your Juniors making these as suggested in the December issue? The "Junior Specialist" will be glad to receive any when they are finished, and will send some recognition to the Junior whose notebook she receives which she considers the best. Follow up the suggestions given each meeting. If not possible to do in the meeting, suggest that the children do this as home work.)

6. Closing exercises, Lord's prayer, hymn, closing benediction, "God be merciful unto us and bless us and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

FEB. 20—"MIRIAM: A GOOD SISTER."

1. Opening devotions, hymn, prayer by Junior superintendent.

2. Roll call, reading of minutes, new members.

3. Memory work, Lamplighter's Alphabet recited.

4. Study of Topic: (a) Story of Miriam told by Junior girl. (b) Lesson as given in REVIEW told by three Juniors. (c) Story, "What Juniors Can Learn From the Story of Miriam," read. (Ask one of the Juniors the week before to write this and read it in the meeting.) (d) Lesson discussed by Juniors, lead by superintendent.

5. Hand work. Have children reproduce story of Moses, illustrating it with pictures cut from magazines. (These notebooks will be finished in June. Send in the best from your Junior League to the Luther League office. The best one received will receive some recognition.)

6. Closing exercises, Lord's prayer, hymn, closing benediction.

FEB. 27—"THE LAMPS THAT WON A BATTLE."

1. Opening devotions, hymn, prayer, Scripture reading.

2. Memory work, Lamplighter's Alphabet recited, Books of Bible reviewed.

3. Business meeting, roll call, reading of minutes, new members, treasurer's report, old business, new business, reports of committees. Plan at this meeting for some work for others during Lent. Let girls make simple garments for Orphan Home or mission station; let boys gather newspapers, etc., make scrap-books to be sent to the hospitals, get plants to take to the sick at Easter time.

4. Topic study: Exercise: Let five Juniors give the following stories from the Topic as found in the REVIEW: (a) A Great Battle (Junior to carry a large shield cut from white cardboard with title printed on; (b) Lamps of Courage (carrying a large torch cut from black and red paper); (c) A Battle for Right (carrying shield with title); (d) Battles Against Wrong (carrying shield); (e) The Lamp That Gives Us Courage (carrying book or Bible cut from cardboard, or a real Bible).

5. Closing exercises, Lord's prayer, hymn, closing benediction.

Junior League Topics

Posters. Feb. 6, see Topic. Feb. 13, picture of a small boy, laughing, cut from magazine, in large letters, "He's Happy, He's Going to Junior League. Come Along." Feb. 20, draw a large clock on sheet of cardboard, print, "On Saturday Afternoon Exactly at Three, Come to Church and You Will See, About What Our Junior Meeting is Going to Be." Feb. 27, a large chair drawn on a card, verse printed below, "There'll Be a Vacant Chair, If You Are Not There, To Junior League on Saturday at Three."

Invitations. For the February meetings use respectively: (1) map of India cut from white cardboard, (2) red hearts or other valentine emblems, (3) sleds cut from white cardboard, (4) patriotic emblems cut from crepe paper napkins.

January-June, 1921

THE LAMP THAT LIGHTS THE WORLD

"Thy Word is a Lamp unto my feet and a Light unto my path." Psalm 119:105.

JANUARY.

2—Handing Down the Big Little Library (How we got our Bible.) Missionary.
9—My Favorite Bible Verse and Why I Chose It. Ps. 119:97, 103, 104.
16—The Boy with the Beautiful Coat. (Joseph). Gen. 37:4-23, Gen. 37:31-33.
23—Practical—Bible Lamps—The Lamp That Lights Our Path. Ps. 119:105.
30—The Bible and Juniors. John 5:39.

FEBRUARY.

6—How the Bible Went to India. (Missionary.) Chapter 2 of "Lamplighters Across the Sea."
13—My Favorite Bible Character and Why. Hebrwes 12:1.
20—Miriam: A Good Sister. Exodus 1:2.
27—Practical—Bible Lamps—The Lamps That Won a Battle. (Gideon.) Judges 1:16-20.

MARCH.

6—Growing Behind Closed Doors. (China.) Missionary.
13—A Bible Study I Love to Remember and What It Has Taught Me. Joshua 1:8.
20—A Prisoner of War Who Carried the Light. (The little captive maid.) II Kings 5:1-16.
27—(Easter.) Christ's Easter Message to Juniors. Mark 16:1-15.

APRIL.

3—The Book Fished Out of the Water. (Japan.) Missionary.
10—The Twenty-third Psalm and Why I Love It. Ps. 23:1-6.
17—The Boy with the Sling. (David.) I Samuel 17:17-54.
24—Practical — Bible Lamps — The Lamps That Burned On. (The ten virgins.) Matt. 25:1-4.

MAY.

1—The Giant Question Mark. (Africa.) Missionary.
8—Practical—Bible Lamps—Lamps That Shall Be Put Out. (Evil Thoughts.) Proverbs 13:9.
15—The Girl Who Saved Her People. (Esther.) Esther 5:1-9, Esther 7:1-10.
22—My Favorite Saying of Christ's and Why. John 6:63-68, Matt. 7:24-25.
29—Festival—Memorial Day—Soldiers of Christ. II Timothy 2:3.

JUNE.

5—Speaking Their Language. (Islands of the Sea.)
12—The Masters' Blesseds and How I May Win Them. Matt. 5:12.
19—The Boy Who Brought His Lunch. (Feeding the Multitude.) John 6:1-14.
26 Practical. Bible Lamps, Lamps That Light the World. (Good Deeds.) Matt. 5:16.

HOW THE BIBLE WENT TO INDIA (Missionary)

FEBRUARY 6, 1921.

DAILY BIBLE READINGS.

(Bible Lamplighters—Two Men Who Preached God's Word—Elijah and Elisha.)

Sunday—I Kings 17:1-7 (Elijah fed by the ravens).
Monday—I Kings 17:8-16 (Elijah helps a widow).
Tuesday—I Kings 17:17-24 (Elijah restores a child to life).
Wednesday—I Kings 18:20-39 (Elijah destroys the false prophets).
Thursday—II Kings 2:1, 9-14 (Elijah taken up into heaven).
Friday—II Kings 4:1-7 (Elisha helps a widow).
Saturday—II Kings 6:1-7 (Elisha causes the iron to swim).

PROGRAM.

1. Hymn.
2. Three Minute Talk by the Leader. (Explain again that in these missionary meetings the Juniors will spend six months with our Lamplighters Across the Sea, connect the thought with the January lesson and introduce this topic.)
3. Recitation of Lamplighter's Alphabet. (See leaflet in packet.)
4. Prayer. (For all our Lamplighters in all the world.)
5. A Favorite Verse of a Great Lamplighter. (See leaflet, "How a Missionary Burned His Own Coffin." Have a member read or tell this story, then have all memorize the verse. Write or print the verse on a plain card or a card cut in the shape of the map of India, at the bottom print "Father Heyer." Give one of these to each child.)
6. The Lamp in the Dust. (See leaflet to be read by a member.)
7. Two Stories—(a) The Book the Shoe Cobbler Made; (b) The Bible That Was Hid in a Pillow. (At January meeting urge a contest for the best stories of not over 500 words on these subjects. Get as many of the children as will to get the book, "Lamplighters Across the Sea," and after reading Chapter 2, write these stories. Have the best story on each subject read at the meeting.)
8. Roll Call of Our Lutheran Lamplighters in India. Give out lists of our missionaries in India, from the back cover page of "Lutheran Woman's Work," giving each child entire list to familiarize him with names, and underscoring one he is to answer with. At roll call have each child respond with the name of missionary, and one sentence about that missionary.
9. "Little Lady of Light." (See leaflet. Have this story read or told by a member or a special guest who is a good story teller.)
10. Prayer for Our Lamplighters in India.
11. Hymn.
12. Announcement of March meeting.
13. Benediction.

HINTS.

These programs for the missionary meetings, the above of which is merely an outline, are arranged by the Women's Missionary Society of the United Lutheran Church in America, and to use with the programs there are the following:

Four Additional Helps Junior Leaders Should Have.

1. A copy of the textbook, "Lamplighters Across the Sea," by Margaret Applegarth. Price: Paper 35c, postage 4c additional; cloth 60c, postage 7c. The missionary programs for the first six months of 1921 are based on this book.

2. The Program Packet, which includes all the leaflets required in the programs for January, February, March, April, May and June. Price 30c.

3. *Lutheran Woman's Work*, the magazine of the Woman's Missionary Society of the United Church, which gives the program outlines and fuller hints and explanations each month.

4. *Lutheran Boys and Girls*, the weekly paper for boys and girls of the Sunday Schools and Junior Societies.

These can be ordered through the office of the Luther League, 427 Drexel Bldg., Philadelphia, Pa.

Also to successfully carry out the meeting there are

Six Things Junior Leaders Should Do.

1. Make or have made a chart of the Lamplighters' Bible Alphabet, according to suggestions given in January Topic. Call the letters each month at the meeting and have members respond with the verses.

2. Order enough copies of leaflet, "Lamplighters' Bible Alphabet," that each member may have one to take home.

3. Send a two cent stamp to the American Bible Society, Bible House, Astor Place, New York, and ask them to send you another copy of the leaflet, "What is a Colporteur?" one copy of which is in the program packet. Make a chart on cardboard or paper, pasting on it the pictures that show the travels of the Bible.

The pictures may be pasted on a narrow strip of cambric which is fastened around the wall. This may be referred to at every meeting.

4. Make other charts giving information along line of study. Have members of society help in all this work.

5. If invitations to meetings are sent out, make February invitations by cutting out white paper in shape of map of India. Print on it, "Want to go to India? Come with the Juniors—(time)—(place). Or cut small pictures of Bibles from catalogues. Paste on cards and print invitation, "Come to Junior Society on (time)—, at (place)—, and see how the Bible went to India."

6. Make sure the members express their impression in some way. Perhaps the Juniors can help in the support of a Bible woman, or can use their funds to send Bibles and Testaments where they are needed.

FEBRUARY 13, 1921.

My Favorite Bible Character and Why.

By Esther E. Martin.

DAILY BIBLE READINGS.

Feb. 13-March 27 (Lent)—The Great Lamplighter—Stories from the life of Jesus.

Jesus' Miracles.

Sunday—Matt. 8:1-4 (Leper).
Monday—Matt. 8:4-13 (Centurion's servant).
Tuesday—Matt. 9:1-8 (Palsied man).
Wednesday—Matt. 9:18-26 (Jairus' daughter).
Thursday—Matt. 15:22-28 (Woman of Canaan's daughter).
Friday—Matt. 17:14-18 (Evil spirit driven out).
Saturday—Matt. 20:30-34 (Blind men).

Scripture Lesson—Hebrews 12:1. Daniel, 6th Chapter.

Suggestive Hymns—"I Was Made a Christian," "Jesus Loves Me, Jesus Loves Me," "There's a Friend for Little Children," "I Think, When I Read That Sweet Story of Old," "Christ is Kind and Gentle."

1. A synopsis of Daniel's life given by the superintendent or one of the older members of the League.

2. *The Lesson*—Have you ever been with a crowd of boys and girls who laughed at you when you told them that you were a member of Sunday School or Luther League? And because they made fun of you, were yau ashamed that you belonged—that is—ashamed of Jesus? Daniel was not ashamed of God, or sorry that he believed in Him even when he knew he would be cast into the lion's den.

Daniel prayed three times a day—morning, noon and evening. No work, no danger and no ridicule kept him from his prayers; and because he never forgot God, God remembered him in time of trouble.

God was like a great light to Daniel—always showing him the way to go. Even when he faced the lions, he kept his eyes upon this Light. On account of his great faith, he showed King Darius the way to God.

Every boy and girl should study the life of some great Bible character and try to be as much like him as possible. Daniel, David, Samuel, Elijah, Joseph, Moses, Noah, Abraham and others like them are all remembered as great men because they believed in God and never denied Him even though they were in great danger. God sometimes allows us to be threatened with danger, so that He may learn if we are real Christian children.

Just as you look on Judas, the betrayer of Jesus, so others will look upon you if you are afraid to let people know you are a Christian. Don't be a Judas, be a Daniel.

3. Several children may be appointed a week or two previous to this lesson to prepare papers on their favorite Bible character.

4. Or the League may be told to think about the subject, and be called upon to name their favorite Bible character and give reasons for the choice.

FEBRUARY 20, 1921.

Miriam: A Good Sister.

Exodus 1:21.

By Miss Laura Wade Rice.

DAILY BIBLE READINGS.

Jesus' Parables.

Sunday—Luke 5:1-11 (Draught of Fishes).
Monday—Luke 8:4-15 (Sower).
Tuesday—Luke 14:16-24 (Supper).
Wednesday—Luke 15:1-7 (Lost Sheep).
Thursday—Luke 15:11-32 (Prodigal Son).
Friday—Luke 16:1-8 (Unjust Steward).
Saturday—Luke 20:9-16 (Vineyard).

Lesson Taught.—God wants the brothers and sisters in the home to be His helpers to the little ones.

Memory Verses—Hebrews 11:24-26.

Story—Down in old Egypt many people were suffering. They were God's people, too, but they had forgotten Him. Suffering makes us think of God and pray to Him. These people were relatives of Joseph, the great grandchildren of him and his brethren after four hundred years in Egypt. Joseph was long dead, and Pharaoh and the king who ruled Egypt did not care for the one who had long before told about the dream and saved the Egyptians from starving to death. And so the Israelites, or children of Israel, had to work very, very hard as slaves. There were so many of them that the king was afraid they might rise up and drive him from his throne. (Read Exodus 1:7-14.) So he planned how to cut down their number. Every boy-baby was to be killed, the nurses must see to it. But the nurses feared God and saved the baby-boys.

So the king made a new law. Every boy-baby was to be cast into the great Nile River. Now there were crocodiles in that river. The girls might live, he said; they would have to marry Egyptians, and anyhow, they could not fight.

There lived in Egypt at this time a Hebrew or Israelite, named Amram, and his wife Jocebed. They had a little daughter, about twelve years old, named Miriam, and a boy, Aaron, about four, when a little brother was born. How sweet he was, and so pretty! Miriam could not think of the crocodiles eating him. If only she could do something to save him. You girls, and boys, too, know how you would have felt if it was your baby-brother. Miriam and her mother kept him hidden for three months. Every time he cried their hearts trembled with fear. What could they do? Nothing! But God could and they prayed to Him to save their baby. (Read Gen. 2:3). What next could they do? We feel sure that Jocebed spent the time praying, poor Amram had to go to his work and leave them, but surely he prayed, too. But Miriam stood where she could watch, and you may be sure she was saying, "O God, save our baby, O God, save our baby." And this is how God answered their prayers, in the very last way they would have dreamed of. (Read Genesis 2:5-6). Miriam's little brain was thinking quickly and God gave her just the right words to say. (Read Genesis 2:7-9). Can you imagine Amram coming home that night and finding his baby safe and everyone thanking God and praising little Miriam? You may be sure—for she grew up to be a good woman—that she helped her father and mother teach little Moses to love and obey God. He stayed with them till he was old enough to go to school. (Read Genesis 2:10). You know how afterward he became a great lawgiver and was the one God chose to lead His people out of slavery in Egypt. And that happened because, while he was little, his father and mother and sister taught him to know and obey God.

FEBRUARY 27, 1921.

The Lamps That Won a Battle.

(Judges 7:16-20.)

By Brenda L. Mehlhouse.

DAILY BIBLE READINGS.

Great Scenes in Jesus' Life.

Sunday—Luke 2:41-52 (Christ in the Temple).
Monday—Matt. 4:1-11 (The Temptation).
Tuesday—Matt. 5:1-16 (Sermon on the Mount).
Wednesday—Matt. 10:1-10 (Choosing the Disciples).
Thursday—Matt. 15:29-38 (Feeding the Multitudes).
Friday—Matt. 19:13-18 (Blessing Little Children).
Saturday—Acts 1:6-14 (Ascension).

A Great Battle—Our Bible tells us about a number of different lamps and each one of the stories has a lesson to teach. Today we are going to hear about

one. We have a wonderful story of a battle, won by men full of courage, who carried lamps.

The children of Israel were in the midst of enemies. The Midianites, as numerous as grasshoppers, the Bible tells us, were all around them. Gideon, the leader of the Israelites, picks, from thirty-two thousand men, three hundred who are not afraid. God shows him how to pick them out. (Have Judges 7:4-7 read). To each he gives a trumpet, a pitcher and a lamp or torch. With these they win the battle. (Have Judges 7:16-20 read). It took men of courage for this battle, for the enemy was large, and the danger great.

Lamps of Courage—Just as the torch in the hands of the great statue in New York harbor stands for liberty, so these lamps which these soldiers hid in their pitchers and then suddenly brought forth stand for courage.

We have battles to fight today, and we need these same lamps, we need courage to help us win these battles.

A Battle for Right—It takes courage for us to do right when the other boys and girls laugh at us for so doing. John, as he started for school one noon, was told by his mother to hurry home after school as she had a special errand for him to do. As he hurried out of school the boys called to him, "Come on, John, Gates' have a new lot of footballs, and we're going to pick out the one for our team." The boys had been saving their money all summer, and John's own Uncle Jack had been the one who had given them a whole dollar and a half toward it, and he was showing them how to play, and John certainly had a right to help pick out that ball! But his mother's words, "Hurry home," still sounded in his ears. Gates' was just in the opposite direction; he would be at least fifteen minutes late getting home if he went. And how the boys did laugh when he told them. "Oh! we've to hurry home, too, but it doesn't matter," they said. And as John turned away to go home they laughed and shouted again at him and made all sorts of fun of him. It was hard to do right, it took courage, but John went home. We must all have courage, too, to do right, when others laugh at us.

Battles Against Wrong—It is even harder to stand up against evils and wrongs which we see. It takes courage, and a great deal of it, to fight wrong.

Don't you think Martin Luther had to have courage to stand up against the wrongs which he saw in the Church in his day? To write those ninety-five articles and nail them to the Church door at Wittenberg? And to stand up before all the Church and state heads, when they tried to make him say that what he had written was not so, and say, "Here I stand, I cannot do otherwise"?

David Livingstone went down into Africa and saw things there that made him fight against wrong. He stood up against the slave trade and against the cruel men who had charge of the rubber trade, and he stood up against the thousands and thousands of people in that dark land not having the light of the Gospel. It took courage to do this.

Jacob Riis stood up and fought against the things he saw in the city of New York. He saw the slums, with little children with no place to play, with dark, dirty houses to live in, and he saw these same little children working in dingy factories and shops. It took courage for him to speak and write about these things, but he did.

And because Martin Luther fought a battle against wrong, we have our Lutheran Church as it is today. Because Livingstone stood up against wrongs, we have better things in Africa today. And because Jacob Riis fought for the children we have more and more of the slums of our big cities being done away with, more done to help the people who live in the crowded parts of our big cities everywhere.

It takes courage to fight against wrong, but it pays.

The Lamp That Gives Us Courage—There are many other battles which we have to fight every day; there is just one lamp that will guide us and give us the courage we need to fight these battles. That is the Bible. The memory verse we have been learning tells us that, "Thy Word is a lamp unto my feet and a light into my path." We have been learning many stories about this great lamp. Let us take it, read it, and thus get courage to fight all the battles which we must fight from day to day.

HINTS FOR SENIORS

(*Continued from page* 22)

the disciples? Pilate? Judas? Mary? Nicodemus? Is our "ideal man" an invention of His followers? Our ideal man has no imperfections; what does this prove?

TOPIC FOR FEB. 27, "THE BIBLE AND MISSIONS, THE N. T.

Reference Book—"The Bible and Missions," Montgomery.

OUTLINE FOR LEADER.

Refer to the former topic, The Bible and Missions, the Old Testament. The lessons therefrom learned. What it proves to us. Missions in the N. T. In the sermons and talks of Christ. Instances in the Gospels. The Missionary Field of the Acts. Missions in the letters of Paul. In the Apocalypse. Leader should have passages referring to missions at finger tips. Above reference book will help.

TOPICS FOR DISCUSSION.

Jesus Christ, the world's greatest missionary. What was His preparation?

In His teachings show that Jesus was an educational missionary.

By His miracles prove that Jesus was a medical missionary. Purpose of medical missions, material or spiritual, or both.

In His message show that Jesus was an evangelistic missionary. Matt. 4:17, Mark 1:14-15. The itinerant preaching of Jesus, Mat. 11:1.

In His death Jesus a world missionary. John 12:32.

Show Jesus a missionary in His prayers. Mat. 6:10, Luke 18:1-8, John 17.

QUESTIONS TO BE ANSWERED.

What was the "program of missions" the apostles were to follow? Acts 1:8.

Describe Peter and John as "medical missionaries."

What kind of mission work did Philip do?

What was the outcome of the first missionary conference? Acts 15.

Who was the greatest missionary since Christ? What about his call, his preparation, his missionary motives, his field, his methods of missionary work, his sufferings and martyrdom?

"Where'er a single slave doth pine,
Where'er one man may help another,—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a *world wide* fatherland.

—*James Russell Lowell.*

WASHINGTON

Resolutions Adopted by the Committee on Condolence to Mrs. Edith M. Derr.

Vancouver, Wash., September 12, 1919.

Whereas, It has pleased our Heavenly Father in His wisdom to call from among us to His eternal reward our esteemed and beloved brother and co-worker, William S. T. Deer, and

Whereas, William S. T. Derr was one of the leading spirits in the organization of our Columbia Central Luther League, wherein unto the day of his death he has faithfully served as a most active, zealous and devoted officer of this body and as an organizer, leader and inspiration to the young people not only in this body but in the Luther League at large, and

Whereas, Our departed brother has left us a beautiful pattern of an earnest consecrated Christian life, always abounding in the work of the Lord, whose example in untiring self-sacrifice and unremittent eagerness to consume himself in the service of his Lord and Master shall ever remain as an inspiring and uplifting power to each and every one of us, therefore be it

Resolved, That we, the Columbia Central Luther League, do hereby record our deep sense of personal bereavement and sorrow in the loss of Brother Derr, and lift our hearts in gratitude to God for the full measure of grace given him thereby, enduring faithful unto the end, he lavored so efficiently for the upbuilding of Christ's Kingdom among us, and be it

Resolved, That we express to his bereaved widow and grief-stricken children our deep sympathy in this their irreparable loss and unutterable sorrow, invoke in their behalf the sure mercies and consolations of Our Heavenly Father and commend to them for their stay and support the everlasting arms of the Eternal God who is our refuge, and be it

Resolved, That these resolutions be spread upon the minutes of this meeting, communicated to the bereaved family and published in the LUTHER LEAGUE REVIEW.

F. W. BUSSARD,
C. J. REUSCHNER,
LILLIAN H. HERSCHMAN,
Committee.

HINTS FOR INTERMEDIATE LEADERS

(*Continued from page 27*)

"Satan Axious to Injure Men," Job 1:6-2:1-8; "Jesus Reveals Satan's Reality," Luke 10:18, John 12:31; "Satan the Author of All Evil," Gen. 3:1-19; "Satan Stops at Nothing," Luke 4:1-13. Essays on "What Makes a True Friend," "In What Way Will Christ be a True Friend?" Reading, "A Common Temptation." (In REVIEW). *Leader's Outline.* All boys and girls have their temptations. Mention those in school, at home, among companions. The chief one is to make us ashamed of Christ and His Church. Slipping from Sunday School and Church is yielding. If loyalty is valued in school, on the team and in our country, surely it is needed in our relation to Christ. This made martyrs of the early Church, of Huss, of the Huguenots, of many in the World War. If we are His friends, there can be no defeat.

LUTHERAN MISSION WORK AMONG JEWS

(*Continued from page 15*)

who in spite of tremendous difficulties, is doing successful work among the women and children. We have a lay missionary in the person of Mr. Hyman Glatstein, a Hebrew Christian who lives with his family in our property and acts as house-father of our Mission House. All this could never have been undertaken without our Philadelphia Lutheran Association for Jewish Missions. Truly we have abundant reason to be grateful for the many friends whom God raised up for the mission.

Fourth: But our vision would indeed be shortsighted if it would stop in Philadelphia, Luther Leaguers! Nothing worse could happen to Jewish missions than to center our attention on any particular mission. We must look upon Jewish missions as a field. Think of it! Four million Jews in the United States and only five Lutheran Jewish missions, two of which are in the United Lutheran Church. There are at least fifteen cities in the United States with a Jewish population exceeding twenty-five thousand. Figure out on the basis of one missionary to a twenty-five thousand population, how many missionaries we should have in New York City with a Jewish population of a million and a quarter, and Philadelphia and Chicago with populations exceeding two hundred thousand each. Is it too much to ask the Church for a missionary in a section or city containing twenty-five thousand population? What a field! What is the Church's answer? I will give you the opinion of a prominent business man in the United Lutheran Church who happens to be a member of the Executive Board of the United Church. He said to me, "I am convinced that we are playing with this problem, we must quit playing with it or drop it." This is a very helpful sign. When the big men in our Church begin to realize how little we are doing the Church will be ready for big things. No, with the help of God, we will not drop it, but we will quit playing with it.

SELLING POINTS

(*Continued from page 13*)

clearly conceived and clearly held, centering about and drawn from the Bible as the authentic voice of God to the soul; an inspiring worship; a Scriptural and sound system of Christian nurture through "teaching"; these are the distinctive elements in our Lutheran heritage which we may contribute to our common American Christianity and through which we may serve our fellow men in the religious life of the world.

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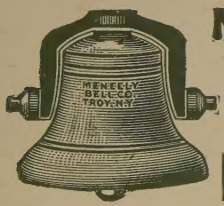

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